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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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WHO IS THE AUTHOR OF EVIL.

I form the light and create darkness I make peace and create evil; I, the Lord do all these things. [See Isaiah 45th Chapter 7th verse.]

Why hath every day its night?
And every rose its thorn?
And why is not the husky stalk
As mellow as the corn?
Why comes the winter's chilling blast?
Why falls the drifting snow,
When summer's warmth would better suit.
And cause more flowers to grow?

Why treads grim Famine o'er the earth,
To pinch and starve the poor?
Why comes the pestilence to bring
Disease no balm can cure?
And why doth war with sword and plume
Go stalking through the land,
Smiting the brave and fair and young
With devastating hand?

Why is it human souls are rent
With sorrow, grief and woe?
And what doth cause the bitter tears?
Down Beauty's cheek to flow?
Why aches the heart? why dims the eye?
Why throbs the burning brain?
And why, oh, why are pleasures not
As plentiful as pain?

God never made a perfect thing
Without a speck or flaw;
Perfection never yet was reached
By any special law.
The towering mount, and stalwart oak,
The tender blade of grass,
Through stages of development
Are all obliged to pass.

Then what is man that he should be
From Nature's laws exempt?
And why should he resist her claims
And treat them with contempt?
The wisest men were children once,
With mother's milk were fed,
And all the paths which they have walked
The angels once did tread.

The blind man never sees the sun,
Although the sun doth shine.
The deaf man hears no melody
In music most divine.
Man's imperfections 'tis that make
All things imperfect seem;
And when we think we're most awake
Perchance we most do dream.

What man calls evil, only is
The germinating seed,
From whence, by sure development,
Shall spring good fruit indeed.
And man all evil shall outgrow,
In spite of doubt and fears;
In faith and hope shall plume his wing
And soar to brighter spheres.

Let man learn wisdom from the bee,
That by its instinct knows
That honey from the thistle comes,
As well as from the rose.
As out of darkness sprang the light,
As oaks from acorns grow,
So out of error truth shall come,
And good from evil flow.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE
COQUETTE," ETC.

BOOK FIRST—THE SEVEN.

CHAPTER VIII.—THE DECISION.

HAMET.

The youth looked up.
Montessor had risen from the couch and was
standing by his side.

"Rise, Hamet; I have some inquiries to put
to you."

The youth rose, but his tearful eyes were turned
towards the corpse.

"My mistress is dead—the lady Zorah," murmured
the boy.

Then bursting into tears, he exclaimed:
"Oh! that I could die for her."

"It is a selfish wish, Hamet," said Montessor
calmly.

The youth gazed wildly at his master.

"We know not how we live," said Montessor
abstractedly; "still less do we understand why
we live. Through weary spaces of time we
wander in dark ravines, amid tangled thickets;
the gleam of sunshine that occasionally pene-
trate the gloomy recesses only reveal the bogs
and quicksands around us, and even in darkness
and sunshine are we conscious that the invis-
ible archer is aimed at our hearts. We live and
suffer—the dead are released from suffering.
Zorah is happier than we."

The boy listened to the speaker, and replied
sadly:

"The lady Zorah, my mistress, will speak to
me no more."

"True, Hamet; you do well to weep. The

world is desolate when the loved are taken
from us."

"Taken from us," he repeated slowly: these
words recalled him from his abstraction.

"Answer me, Hamet; at what time did you go
to your chamber, last evening?"

"It was nearly midnight. I would have
waited in the ante-chamber until my lord's return
but the lady Zorah bade me retire."

"And you fell asleep?"

"I know not—the ringing of the bell awoke
me."

"Did you hear any noise after you retired?"

"None, indeed."

The youth did not seem to understand the
purport of these questions.

"Come hither, Hamet," said Montessor, turn-
ing down the corner of the figured coverlet,
and partially unveiling the neck and bosom of
the deceased Georgian.

There were livid, discolored spots about the
throat which contrasted strangely with the trans-
lucent whiteness of the surrounding skin. The
number and character of the marks clearly re-
vealed their origin. On the right side of the
windpipe was a dark livid discoloration deeply
indented; on the left, four smaller spots, of a
light bluish color, coincided with the fingers of
a hand of ordinary size. The firm contrasted
gripe of some daring ruffian had left an indeli-
ble impression on the person of the Georgian.

"Your mistress has been murdered," said Mon-
tessor, in a low, suppressed tone.

The boy surveyed the marks of violence with
an expression of horrible suffering.

A sudden impulse of curiosity roused Mon-
tessor to action.—He snatched the night lamp
from the sedan chair, and hastily traversed the
chamber. He scrutinized with great care the
dressing bureau and the table standing near it—
displaced, one by one, the various articles lying
upon them, and narrowly searched the multi-
farious drawers and recesses.

His glance rested upon the window.

Returning to the couch, he said energeti-
cally:

"Do you see that window, Hamet? The
house has been entered by a burglar. The watch,
Maltese diamond cross, and other trinkets which
Zorah was accustomed to leave upon the top of
her dressing bureau, are missing. The villain
has sought to escape detection by the commis-
sion of violence."

"It is I who have done this," said Hamet, strik-
ing his clenched fist upon his forehead.

"You, Hamet?"

"At the midnight hour, in the absence of my
lord, I deserted my watch. I slept while the
beast of prey was prowling in search of plunder
around the home of my mistress."

"Poor boy," said Montessor, laying his hand
upon Hamet's shoulder. "Do not aggravate this
misfortune by self-reproach. You are not to
blame;—moreover, you can yet do something for
your mistress."

Hamet turned quickly towards the speaker.

"Her murderer has escaped," Montessor ad-
ded, quickly.

An expression of savage fury inflamed the
countenance of the Georgian boy.

"He shall die!" exclaimed Hamet, fiercely.

"We must discover him,"

"The law, the police," eagerly exclaimed the
youth.

Montessor mused.

"It is uncertain, Hamet," said the man of
thirty-five, "what course I shall deem best to
pursue. The murderer of Zorah shall not go
unpunished; but he has escaped for the present,
and his detection may be attended with extreme
difficulty."

"My lord will employ his servant?" asked
Hamet, anxiously.

"The dens of the city shall be swept of their
vile miscreants," said Montessor, "to unmask
this ruffian. Strangers will assist us, Hamet.
And much will depend upon an active, discreet,
trusty messenger. You must become acquainted
with the streets and alleys of this great city
By day and by night, you must be ready to go
in any direction, to assume any disguise, that
may be necessary, and to deliver, faithfully, the
oral and written messages entrusted to you."

"By day and by night, I will be ready," said
the youth, vehemently.

"You may retire," continued Montessor
gently waving his hand; "I would be alone."

The youth knelt for an instant by the couch
on which the Georgian was lying, and pressed
his lips to the hand, whiter than marble, chilled
and stiffened with the frost of death, which re-
posed on the stained coverlet. Then rising in
the sorrow of renewed tears, he slowly withdrew
from the apartment.

Wilfred Montessor was alone in the cham-

ber of death.

For a time he was strangely agitated. He
walked hastily once or twice across the room—
paused suddenly to gaze upon the countenance
of the Georgian—caressed her cold pale cheeks,
and then threw himself carelessly into the chair,
near the couch, covering his face with hands.

In a few moments he rose repeated the same
routine of action. This continued during an
hour or two.

At length his calmness and self-possession
were comparatively restored; the current of his
ideas, which had been singularly confused, flowed
clearly and connectedly. He traversed the
chamber slowly, with measured steps.

He was communing with himself.

"Zorah is dead."

"She loved me truly, disinterestedly, and she
has perished."

My parents are in the grave; my heart has
been withered by treachery; even the tender
plant which twined itself around me for sup-
port, has been torn from me by the hand of vio-
lence.

"Zorah was an object of interest, if not of
affection."

"Henceforth I am utterly desolate. Treach-
ery and violence are fearful enemies to individ-
ual and social happiness. I have suffered from
both; I am doubly stricken. Events cluster
strangely together."

"To-night I have seen woman that I loved
and her husband. To-night Zorah has been
murdered."

"Wherefore was this deed accomplished? Why
did not the man of violence secure his plunder
and spare the life of the innocent? Her blood
was more precious than diamonds."

"Perchance—nay; the thought is too horrible.
The wretch shall be hunted down relentlessly
The law—the police."

"In this city the law is uncertain, the police
inefficient."

"Justice must be stimulated with gold, or its
eye sees not, its hand grasps not the offender
against the rights of others. A complaint to
the police will lead to one result—investi-
gation."

"Yes; unfeeling, prying, curious officials,
will come into this chamber of mourning: they
will examine the furniture—they will inquire
into her history, her habits, her relations to
others; they will reason coolly and flippantly
upon the marks of violence, and solve the mys-
tery of crime by plausible conjectures. These
officials are great babblers. Tomorrow the de-
tails will be emblazoned in the journal, and the
heart will be sickened by the comment of thought-
less reporters and editors. At the corners of
the streets, in bar-rooms, and oyster-cellars, and
brothels, the name of Zorah will be heard, ming-
led with oaths and obscene jests. Vagabonds
and thieves will give utterance to the suspi-
cions of their polluted souls."

"A legal investigation by the police, in these
days, is a friendly warning to the criminal; he
is officially advised of his danger. I will not in-
voke the assistance of the police. At my com-
mand are gold and the power of the Seven.
These will suffice."

"Doctor Everard did not suspect violence;
the rupture of a blood vessel in the chest is the
frequent result of natural causes. The burglar,
Hamet, and myself, are the only persons in ex-
istence who are cognizant of this terrible offen-
se. The criminal will be lulled into security by
the apparent apathy of the avenger. Fear be-
gets caution, but there is neither fear nor cau-
tion, in the absence of danger."

"In the meantime, a secret, invisibl power,
will invade the haunts of crime. This murder
is not the act of a neophyte. The slightest
clue will be tracked with steady, invincible
perseverance. A city is like a great desert in its
magnitude and barrenness, but it is full of eyes.
No man moves unwatched from the palace or
the hovel."

"The mode, the degree of punishment must
depend upon the character of the criminal. The
law cannot interfere, for the crime will be con-
cealed; but the hardened offender is easily en-
snared. And what matters it, if he be death up-
on the gallows, or a living death in the dun-
geon, or the slow biting torture of a harassed
mind and a goaded conscience?"

"That woman, does she not suffer punish-
ment?"

"She remembers! As I stood gazing upon
her face, still expressively beautiful, and into
her dark trembling eyes, the spectral shadows
of withered hopes and feelings were tugging at
my heart. I felt them, but I heeded them not.
We are measurable creatures of habit and of
instinct: hours after death, the muscles of the

body quiver and contract with the prick of a
needle.

"I wander from the dead to the living—from
the true to the false. It is sacrilege."

Montessor passed before the couch and con-
templated the pale, immovable features of the
Georgian.

He whispered audibly—
"Zorah."

For a moment he fancied that she was about
to speak—he bent eagerly forward.

The night breeze from the window was play-
ing with a stray ringlet upon her forehead.

Nothing more.

"She will not reply! Zorah, Zorah, do not
desert me utterly. If the spirits of the dead are
permitted to visit the homes of their earthy exis-
tence, do not forget me."

"Come to me in the watches of the night, in
waking visions and in pleasant dreams, and hover,
bird-like, around my pillow, that I may feel
the light pressure of celestial wings upon my eye-
lids, and my lips; that my soul may be enchan-
ted by the enchanting melodies of the angels."

Henceforth I have miscalculated my position
and my feelings. I did not deem that such a
blow as this could affect me so powerful—there
were unexplored depths in the lapprinth of the
heart whose waters had not been turned into
bitterness.

It is over. Now, I am prepared for action.
The sympathies of our nature are ever at war
with its energies. The soul vibrates between
the love of enjoyment and the desire of power.

While the sympathies exist, we feel; when
they die, we act. Mine died with Zorah.

The animalcule that darts hither and thither
with perpetual velocity in a drop of vinegar
obeys, a mysterious impulse of its being. So
does the levitation of the great deep when he
lashes the foaming waves.

Man must act intelligently. Two motives—
the centre of two series of combinations—mo-
mentally impel me. Others will arise. These
elements of success are mine: gold, an indomi-
table will, and the power of the Secret Order
of the Seven. I seek justice, not revenge."

The night wore slowly away. The dim light
of the morning broke at length upon the sleep-
less eyes of Wilfred Montessor.

For the Religio-Philosophical Journal.

Red Tape Diplomacy.

BY A SERIOUS THINKER.

DEAR JOURNAL: I am aware of the fact, that
in the following article, I am liable to be misun-
derstood, and made to stand in the estimation of
many devoted souls, in a false attitude toward
the great movement of the day, viz: Organiza-
tion. But to myself and those glorified guides
who have ever faithfully led me on, I shall be
true. Thank God, it is not popularity, even
among Spiritualists, that I am seeking, but fidel-
ity to the "light within."

The grand scheme of organization among
Spiritualists, so long sought for, has begun to
take effect. We all know what it has promised
a universal co-operative movement, in which
weak societies should be assisted, isolated fami-
lies visited and comforted, mediums and speakers
protected and better supported, lines of labor es-
tablished, and plans adopted with strict refer-
ence to facilitating the building up of societies,
and the honorable, faithful support of all devoted
self-sacrificing laborers in both Lyceum and lec-
turing field.

We have heard constant complaints of the
needless expenditures of the itinerancy, in op-
pressive traveling taxes, reducing their means
to the lowest ebb, and many have complained,
that our gospel has not been entirely true,
and have doubtless hoped to make it so, and that
most speedily, by some system of organization.

What the future may bring forth, it is impos-
sible to specify, in full particulars; but let us
analyze briefly, and even imperfectly this present
organization movement, and we may very profit-
ably draw the line between a true harmonia-
movement, and all "red tape diplomacy," where
ever found. We are gravely assured that the
good work is most rapidly gaining ground, that,
by recent missionary effort, new societies are
springing into existence, that a general associa-
tion, State associations, county association, city
and village associations, Lyceum associations,
national college association, and secret society
associations, have now become the spokes in the
rapidly turning wheel of this truly orthodox
machinery.

O, that word orthodoxy—I hoped to spare you
good organizers, but it would come in! Well,
let us "face the music" now, and see the practi-

cal working of all this. Of course, all these as-
sociations must be supported; like children, they
must be fed, nourished, and kept before the peo-
ple. Conventions are called for all these dis-
tinct bodies, national, State, county Lyceum,
lecturers, &c., at an outlay of thousands upon
thousands of dollars.

Every society is expected to become a branch
auxiliary of each central association, and each
Central Board must push its claims upon every
local society and members thereof. All this, too,
in the present crisis; when, even in our largest
cities, and with our most wealthy and best regu-
lated societies, they have not the means to fur-
nish themselves with halls, reading rooms, Ly-
ceum libraries, and necessary facilities for a
healthy independent existence, whereby they
may maintain a vigorous opposition to the se-
ductive influences that surround them! Now
there cannot be a greater mistake than to divert
from any society, however weak, or powerful,
what it really needs for home purposes. The
strength and power of society lies in individual
growth—it is not less true of our cause. Of
what value are thousands of local societies, hav-
ing a nominal existence, but lacking independ-
ent resources? And what mode of association
can be acceptable, which does not secure the in-
dependent existence of each society and mem-
ber thereof? Are we to have a miserable repe-
tition of the past, in a movement which sacri-
fices the truly democratic and congregational
idea, in its insane haste to centralize and dis-
burse the financial resources of the people? We
do not say that is the exact motive of the mov-
ers, independent of important and extenuating
qualifications, but we can see the result, and so can
any truly unselfish and impartial mind. It is in-
vesting an appointing power, with authority to
possess and control funds drawn from the very
heart of local societies, to appoint expensive
conventions, for various purposes, and in a word
to absorb the pecuniary resources of societies
and individuals, to the exclusion of most impor-
tant and vital claims upon every true worker. In
some places, conventions have been announced
without consultation with the society, and they
empirically instructed to foot the expenses of
such convention, when indeed they needed as-
sistance and encouragement in their noble en-
deavor to sustain regular meetings at home.
And here comes a vital question, viz: how long
can such a course prove successful? We fail to
discover a true co-operation in all this, but when
organization (if it ever can) gives a strong and
independent existence to all home effort, when it
makes both child and adult a participator in all
the vital blessings of Spiritualism, when it re-
gards the claims of our press, our school, our
Tribune, our noble army of workers with that
loving and tender regard which becomes the
true teacher, we will accept it.

A recent paper says, "not less than twenty
millions of people in America are to-day in some
sense identified with this strange movement,
Spiritualism." O, boastful plethoric organiza-
tion, thou hast promised us much—fulfill it, if
you can—fulfill it in thy own name—away with
the "weak things" the "base things" of former
times—away with inorganic, chaotic, pentacostal
showers, that fall on the heads of "twenty mil-
lions" in the short space of twenty years. When
never an association existed, when never a spiri-
tual college was promised, (much less founded),
when conventions paid no traveling expenses,
and only the illiterate "fisherman" the "Samaritan
woman" the "babes and sucklings" of this
heaven born dispensation, went up and down
the land, speaking in the language of the "Gar-
thians, Medes, and Persians," and confronted the
proud Pharisees of the age with a living Inspira-
tion!

Give us, if you can, anything superior to this!
Bring your logic and expediency to bear upon
this question; prove to us in what respect you
have improved upon the past! Are our repre-
sentative papers more widely circulated, are the
Lyceums benefited, home exchequers made
healthy and available at home, do "the poor have
the Gospel preached to them" regularly, does
the fire of the altar know the waste of fuel? To
us, it is sheer arrogance and pretension, when
the advocate of organization report their mis-
sionary movement as original, or take to them-
selves the credit of present numbers. Spiritual-
ism has always been a missionary movement—
"fifty thousand mediums" in its army, owing no
allegiance save to the angels of God, they have
been led on by the hosts of heaven, to wield the
sword of the spiritual gift over the souls of twenty
millions! What we want now is to make
strong and healthy, in individual resource and
might, every seed that has been sown—for that
is *periclitare*, which seeks to harvest or store in
granaries before the golden wheat is ripe. Such
grain will rust and mould, nor can it retain
the germinating principle, but rot, and consequ-
ent loss will accrue. It is sometimes true that
"haste makes waste."

Springfield, Ill., Nov. 4.

Original Essays.

For the Religio-Philosophical Journal.
MARCHING OF THE TIMES.

BY R. T. WATSON.

Pure as the stream from Horeb's rock
The crystal waves of truth shall flow,
A source of light and life and love,
From heaven above to earth below;
Where'er throughout the earth's domain,
The influence of its spirit goes,
The desert places shall rejoice,
And bloom and blossom as the rose.
Then work, oh! toilers in the harvest,
Ripening o'er the world's wide plain:
Sister to the angel voices
As they sing the glad refrain—
Fear ye not, nor grow ye weary,
God's own joy bells ring the chimes,
And the joyous notes of freedom
Echo back from distant climes;
While each heart throbs with responsive
To the marching of the times;
To the solemn, steady marching,
Onward marching of the times.

Already o'er the brightening sky
The glorious day dawns beams afar;
Before it rise the demon forms
Of want, and pestilence, and war;
No more shall strife or discord reign,
But true to God and nature's plan,
Each clime shall own the heaven born creed—
The world wide brotherhood of man.
Work toilers, work! the day that's coming,
Brings rich reward for all your pain;
Help to swell the angel chorus,
Catch the soul inspiring strain—
Fear ye not, nor grow ye weary,
God's own joy bells ring the chimes,
Onward ever! faster never!
'Till the earth be freed from crimes,
And each footfall beats the measure,
To the marching of the times;
To the grand majestic marching,
Onward marching of the times.
Ancora N. J. 1863.

For the Religio-Philosophical Journal.
Incarnation of the Material Earth.

BY FANNY GREENE McDUGAL.

The tide of Time flows back. The deep vortex of the Ages reopens; and lighted by the unquietable Life of the Immortals, we return to the beginning, then to unlock the hidden secrets of the world and reveal the profound wisdom of Human Experience, and the immaculate integrity of the Soul, in all her conceptions of the Divine Deific.

Allow me here one glance at the philosophy of all formation. Inherent in matter are two equal forces, the one centralizing; by which the particles are bound together so that all the elements that belong to the body, are drawn into a certain relationship with each other, producing a structure more or less compact; and the other that force by which all the elements that do not specifically belong to a body, are expelled or projected from its surface. These two forces acting jointly, must, necessarily, tend to circular motion, and the production of spheres. They are both positive as all true forces are, their difference being that they act in opposite directions; and they differ from the centripetal and centrifugal forces of the Newtonian system, in being vital, as well as mechanical.

As every particle of matter has its own centre of attraction and repulsion, so does every sphere. Hence, we see how the planets were projected from the great central masses, which we call suns. In the act of projection the repulsive force must necessarily predominate. This continuing to act in the same proportion, would throw the body off into unknown space, and probably make it a dangerous missile, in the track of other spheres, and other systems. But in the effort to restore equilibrium, which may be termed the harmonical condition of the spheres and systems, as well as of atoms, there is a corresponding reaction of the attractive forces. This, as it affects every particle in the new body, with a more or less powerful impulse toward the centre must also tend to consolidate it; and as these radiant lines would be dictated to a single point or nucleus, around which the confluent particles would arrange themselves, with a repetition of the same process through the whole substance, then would be an inevitable tendency to a spherical form in the new body. This is further assisted by the projectile force, which rounds off the surface and brings the outline into the circular form. The joint product of the two forces acting interiorly, would be central or diurnal rotation; their joint product acting exteriorly, a circular or elliptical path around some centre. And in this way would be formed at the same time, and by the operation of the same forces, first a sphere and secondly a member of the solar system.

Thus consolidation form and rotation will be given, and these prepare the way for still more remarkable changes, yet in this very sphere, rolling amid the silence of the blank dark, the eye of God beheld the latent germs of Form, Life, Beauty, Sensation and Intelligence, all arranged in the true order of their development, according to the laws of his most beautiful system, and reaching out to the perfection and ultimate of all in the human being. Still deeply obscure the intelligent principle sat in the midst, throned in the majesty of manhood, crowned with immortality, and grasping in his hands the wisdom and the love, which are the sceptre and the signet of his Spiritual life.

But in order to trace this spiritual principle, which is the leading idea, methodically and successfully through all its changes, to the remote and of the line we must now return.

No sooner does the newly projected man acquire a separate and independent being than it begins to feel the operation of its own individual powers. And as the component parts are in an exceedingly loose and rare state, owing to the excess of the repulsive force, which had been originally set free in the projection, the struggle to equalize themselves by consolidation and equipoise, would necessarily involve a great deal of elementary disturbance, but this also has its good word and work in the whole progressive movement of things.

As the globe consolidates the two forces, saturating as it were particle by particle, at length

balance each other. By this repeated union and adhesion of particles, the repulsive force is thrown outward, as the attractive power becomes fixed at the center. The attractive force would, then, be most powerful at the centre, as repulsion would be most active at the surface. But it must not be supposed that the latter has only a superficial control and influence for, by its very constitution, it is, as a whole, directly dependent on all the particles from which it was involved, and through which it still reaches back to the center. Hence, it will always be in proportion to the whole body, just as the act of hushing would be more powerful under the impulse of a vigorous hand, than that of a weak and feeble one.

In the early and primitive conditions, there is no proper distinction to be observed among the great masses of matter; for air, earth and water are indiscriminately mingled, in a kind of semi-fluid substance, which however it will be remembered contains the latent germs of all future development. This may be termed distinctly the chaotic period. It is marked by exceedingly gross conditions generally, an impure and very sluggish atmosphere, a clouded and blackish light with but little distinction between night and day and an entire absence of all organic life; it ranges from the first projection of the sphere to the production of atmospheric air.

As the combined forces, and motives tend to consolidation and spherical form, so in the very act of separation, they at length generate and involve certain gaseous bodies, which however are very gross and impure while the more solid forms of matter are drawn inward, these by their very levity are thrown outward, producing the first form of atmospheric air, and introducing with it a new and important era of earth history. The feeble transmission of the sun's rays through this exceedingly gross medium, exhibits only a dark gray haze, which can scarcely be called light, while at the same time, they act with great power to heat the semi-fluid masses and stimulate them by a kind of vital fermentation to which the atmosphere, imperfect as it is, offers the first possible conditions.

As a result of this, in the process of time, a kind of slimy substance appeared on the surface exhibiting a phenomenon, which, with certain modifications may be seen to this day.

This is the first product of the vital principle; and it may be considered as the basis of organic life, but so very rudimentary it has scarcely a perceptible organic structure. It has however, undoubted life, because it exhibits several of the most important phenomena of life, nutrition, growth, decay and death.

This substance is a vegetable of the fungous tribe of plants. We may still see it in damp situations, in the shape of slimy green mould which under certain atmospheric conditions, will spread itself over smooth stone, or wood, by a spontaneous generation, or what appeared to be so. The French Naturalist named this substance *Matiere-iam* vate; and they have also referred it to its true place, as the basis of organism. But in the beginning it was not green, for want of the means of elaborating that color from the atmosphere by which it was nourished.

The next objects to be attained were the clearing of the land and water, and the consequent projection of the solid land. These could not be effected without the production of higher organisms. Of these the amphibious forms, both vegetable and animal, were first in the order of time; and they began to be produced nearly at the same period.

They were such as the existing conditions were able to call forth and sustain. On the denser portions of substance, which had been partially consolidated by the production and decay of immense masses of the rudimentary organism alluded to above, then appeared some of the higher Fungi ranging from a kind of earthy sponge, to a rude type of the Mushroom tribe. The rudimentary vegetable forms, in abstracting their nourishment from the grosser portion of the air, and restoring to it the comparatively more refined and ethereal elements, contributed still further to purify and vitalize it, and in dying, they deposited a more substantial groundwork for the higher series, which in the order of development were to succeed them.

This also was further aided by the production of such a degree of animal life as the sluggish atmosphere, and other gross elements were fitted to produce, receive and nourish. The same slimy fomentations that called forth the Fungi, also gave birth to immense swarms of Mammoth Infusion. Out of the miry masses they assumed in the shape of large worms, and other hideous crawling things, involving innumerable varieties of animal forms. These were chiefly nourished by the earthy matter contained in the teeming and seething depths, which the inseparable elements yet exhibited, with only the very low degree of vitality, which so gross an atmosphere could sustain, they rolled and tumbled about in the miry masses; and after gorging their whole substance with the food, which their own appetites and the existing conditions assigned them, they crawled together in great heaps and died thus depositing from the earthy matter contained in their bodies, the first foundations of solid earth, which in their nutriment they had drawn from the sea.

Still the land was only an ill-defined marsh; but such as it was it began to give support to a higher order of Fungi. These appeared in the shape of more truly defined Mushrooms, which, in the abundance of their nourishment, rapidly increased in volume, until at length they became gigantic, rising into the height of tall trees, and spreading their great umbrella like, awnings over the dreary waste; while among their spungy columns and slimy fragments wallowed monstrous forms that lived and died leaving no footprints in the path of time.

So also the first vegetable products left no remains, for the same reason. They were so gross that in the decomposition, they were indistinguishably blended with the elements from which they sprang. Thus the first chapters of life were expunged from the great history which

afterward was so truly written on the superincumbent tablets of the earth. But they were all acting in obedience to those divine laws which ever through finer forms, lead out into a more beautiful development and thus continually maintain a true progress.

Can we imagine how desolate this fair earth must then have appeared. The thick and slimy waters, the unstable and miry land, the one rolling out hordes of unshapely monsters, the other only giving birth to dark blue moulds or talgrey mushrooms.

[To be continued.]

For the Religio-Philosophical Journal.
Laying on of Hands.

BY WM. B. FAHUESTOCK, M. D.

BROTHER JONES.—The question has often been asked: "Why is it that all persons are not relieved, who are operated upon by the laying on of hands?" I do not know that the question has ever been satisfactorily answered—but the fact that all are not benefited, cannot be denied. And this fact has led me to investigate the matter, and if possible to ascertain the cause. The most generally received opinion is, that Animal Magnetism (so called) is the great agent that produces the healing effect, and that the fingers of the operator supply or abstract the necessary quantity of magnetism to restore the equilibrium, and thereby the health of the patient. Not to be facetious, it seems to me that this theory requires too nice a calculation for any operator to make, and that it would be difficult to tell when the necessary quantity has been supplied, or taken away. But, independent of this difficulty the fact that the existence of Animal Magnetism has never yet been demonstrated, renders it impossible, that it should be the cause of anything that does exist.

It is astonishing (at this late day) still to find so many advocating the Animal Magnetism theory—since it is well known that Doctor Benjamin Franklin, when in Paris, so far back as the year, 1784, by a series of well devised experiments proved most positively that it had no existence except in the imagination of Mesmer and his immediate followers.

Others again, ascribe the effect to spirit influence, and contend that they have power to heal through mediums, but, spirits are subject to the same laws that mortals are, and cannot operate without conditions. But if the subject be mediumistic, or capable of entering the somnambule condition; spirits then may, and no doubt often do influence the mind of the somnambulist so as to produce the desired effect. So far as my experience goes, I have noticed that all who can enter the somnambule condition, or who can be made to believe, or have faith, that relief will follow the operation, it will certainly and the restoration will always be in proportion to their belief, their faith, or, their capability of entering the somnambule state perfectly or not.

This condition is often entered during manipulations, simply because the limb or part of the body operated upon is relaxed, or given up, and the benefit derived from it, must be ascribed to the condition, into which it has unconsciously fallen; and not to any virtue imparted, or ill abstracted from the individual. It must not be supposed however, that the mere entering the condition, perfectly, or in part will always produce relief, for it will not do so. And the only way that relief can be had, in all cases where the subject is in a somnambule state, is to request them to make a firm resolution that the pain, disease or affection shall cease to annoy them when they awake, and the effect will be in exact proportion to the firmness of the resolution made, provided always that there be no organic destruction of the parts. But I wish to be perfectly understood that the resolution will not remove disease in others, but is confined to the individual who makes it.

It is perhaps not generally known, that when persons are in this condition, and make a positive resolution, that it will always hold good in their waking moments—and it matters not whether the resolution be, that they will have pain, or any other unpleasant sensation. When they awake, the effect will be the same; for they certainly will be so effected, and the annoyance will continue, until they throw it off, or re-enter the state and resolve that it shall be otherwise. This fact I noticed early in my experiments upon persons while in a somnambule condition, and have taken advantage of it for the purpose of curing diseases and the correction of unpleasant habits etc.

I have relieved many persons in this way, who received no benefit whatever from manipulations or the laying on of hands.

If faith or the belief, be sufficient to produce relief, the effect is caused by the influence of the subject's mind, which under such circumstances is unbounded.

Were it necessary, I could relate many cases to illustrate this fact—and it is well known to physicians—that bread pills have acted as a purgative, water as an emetic, and it is notorious, that cholera, small-pox, and other contagious diseases have been produced by fear, or a belief that they would take place although there were no such diseases in their vicinity. The facts therefore, warrant me in saying that if the individual cannot enter the somnambule condition, is devoid of faith—or has no belief that the result will be favorable, the laying on of hands will have no beneficial effect, nor will any spirit be able to effect any good independent of the somnambule condition.

I know that these views are antagonistic to the received opinions of the day; but it is time that the truth should be generally known, and the mystery, and witchery of the matter done away with. A few experiments properly conducted is all that is necessary to prove, that what I have stated is true; and I hope that sufficient interest will be awakened among scientific men to repeat my experiments, and give the facts to the world, in their true light; so that

the skirts of Somnambulism, and Spiritualism may hereafter be freed from the board of Mountebanks, Charlatans and Impostors, which have so long disgraced and retarded their progress.

This may be considered harsh language, but it is simply calling things by their right names, and has no reference to those who are really mediumistic, and have been doing much good. The remarks can only be applicable to those who are impostors, and as desperate diseases require positive remedies, it is but a charitable act, to administer the proper medicine in sufficient doses to relieve these much misrepresented and abused sciences, from the falsehoods, prejudices and obloquy which have already too long held them in obscurity, and robbed humanity of the benefits which an All Wise Providence had destined them to confer.

Lancaster, Pa.

For the Religio-Philosophical Journal.

The Remedy.

BY J. P. COWLES, M. D.

We have considered in former articles two manifest evils, for which, if there is no remedy our race must necessarily become extinct. Already our native population is sadly decreasing.

Natures, laws all harmonize. We seem to understand this, and apply it in all that pertains to our interests, except in the production and perpetuation of our own species. Thus if we wish to cultivate a fine orchard of fruit, we do not go out into a dry pasture, or along the wayside, and take the gnarly uncultivated promiscuous productions of the earth; but we go to the nurseryman, and there select such varieties as we desire from a stock which has been germinated with care, and fostered according to the most scientific methods the nature of the plant, vine or tree requires. The wise farmer who wishes to grow wheat, corn, peaches, melons or other specific production, carefully selects the proper soil and climate. They who desire to produce the finest specimen of the horse, ox, sheep or other animals, carefully select the parent stock, and as carefully observe the conditions necessary to realize expectations. These several conditions observed in relation to vegetative and animal life, we are rarely disappointed in reaping a rich reward, but if neglected, our labor is in a great measure lost, and our expectations disappointed applies to the productions and rearing of human beings. The condition necessary to produce children of a higher order of physical and mental development, has been but imperfectly understood. It has been heretofore supposed, and taught that sound and healthy parents produce like conditions in the children, but special observation of many years has proved that health in parents is no guarantee to viable children.

There is not a City, town or hamlet, but furnishes illustrations to the contrary, and also of feeble parents having children of the very finest physical and mental structure.

To illustrate. Mr. B. and wife of this town are, and have been in such feeble health as to be almost constantly under the care of a physician, but they are the parents of two as promising sons as the city can produce.

While Mr. T.—and wife of an adjoining town, now in an advanced age and neither ever having been sick.

They have been the parents of twelve children, four only of whom are living and these possessing but ordinary abilities and feeble constitutions.

These are only representative cases of hundreds we have on record.

Now we hold, however paradoxical it may seem, that the conditions producing these results are physiological, and not pathological as heretofore supposed, and so clearly demonstrable are they that we can tell with almost mathematical precision, upon seeing the parents, or even their photographs if properly taken, what the conditions of their children.

The above illustrations are examples.

We were called upon to test in these cases our system, and gave our opinion according to the facts, before knowing what those facts were, and hold ourselves in readiness at all proper times and places to test our positions in the same manner.

From our own observations and that of our perceptor, we have come to hold that a man and woman contemplating marriage, many know before hand, what kind of bodies their children will possess, what the power and scope of their mental faculties, and what their chances for duration of life will be; before, as well as after the results shall have been witnessed, accidents and psychological influences always expected.

If our positions are correct it follows that if we would remove the evil in society we must go back to first principles and learn to correctly form by studying, understanding and applying the laws which govern reproduction.

When this is done the work of reform, is more than half accomplished; accordingly the of regeneration is to correctly generate.

Who would not like to see the world peopled with men and women possessed with all the noble attributes of the perfect man.

Learn then those simple laws by which results may be determined beforehand, which should be understood before marriage, in order to secure their benefits.

We are thoroughly devoted to this subject and we know of no class of people in a better condition to become interested in it than the advocates and supporters of our glorious faith.

Old orthodoxy says, "If your positions are correct you would save people without a Christ." True we would without their Christ, and hence they seeing a "nigger in the fence" will roll up their eyes in holy horror at anything which depraves them of sinning all their lives in hopes of obtaining pardon through Christ at death, or that is calculated to deprive them of their pet darling the Devil.

We hope then that the readers of these articles will interest themselves in this great savior of the World. "Reproduction."

For the Religio-Philosophical Journal.

Is There Anything Perfect in Nature.

BY AUSTIN KENT.

MR. EDITOR:—Will the nameless writer who "replies to A. Kent," give his evidence that there is something "perfect in form and nature." A. Kent has given his reasons for believing—and has argued to prove, that *absolute perfection does not exist*. Please give a direct argumentative reply to that. "I know that I was" &c., has the writer existed eternally in the past, as a spiritually organized, conscious, individualized, personal soul or spirit? Did he mean this? If so, his progress, his improvement, must have been exceedingly slow, or he must have been exceedingly small, (if not bad) some time in the endless past! Mr. Kent is young, is not much over sixty. He had never thought it possible that he could receive attention from so ancient a mind. He admits that that from which he grew, or was formed in mind and body, must have been eternal. But he is sure it could not have been perfect, or even been in an eternal improvement, or it would have

made a wiser, better, and more perfect being than himself. Perfection should produce perfection. He does not even see the "inevitable improvement" in the endless past of his friendly reviewer. "The manifestations of that eternal life are increased in progress." Does the writer mean to affirm, or imply, that there was a time when there were no manifestations of life, or almost infinitely less than now? My aged friend cannot fear to carry out his propositions to their logical conclusions.

Of how much value was my friends existence to him then?

"A. Kent" does insist that "religious jargons" and "hatred," are some of the direct fruits of nature. He would not lie for nature, any more than for God.

Nature made us good and evil, as she is, not all good. We are what she made us. I aver that there are no more real "inharmonies" than the direct inharmonies in nature. Dr. Childs sees only "apparent inharmonies in hate and religious jargons." To me, these hates &c., are as real, as absolute, as the harmonies.

I have published several articles in defence of these ideas, and await the first line of direct argumentative reply.

My friend, if all "pain is finite," are all pleasures finite also? Are mental pains and pleasures all finite?

I once more beg my ancient friend for the evidence of something perfect in nature.

Underhill's Reply to Fahnestock.

BY SAMUEL UNDERHILL, M.D.

S. S. JONES: I see in the last number of the JOURNAL, that a thirty years old author had written an article so badly that you had to lay it aside. Is it I? I mean, now that I have got away from various vexatious circumstances, to be a careful writer, and a very frequent contributor.

I am about to give myself wholly to the ministry. I intend to visit those places spoken of by a correspondent from below Wheeling, on the Ohio.

All my communications shall be plain, like this. I shall be your southeastern contributor.

If that obscure article is mine I will supply its place, for I want to be heard, in relation to your Dr. Fahnestock's article. I will say here, that I particularly wished to correct him in relation to Franklin's investigation of mesmerism.

Franklin says, in a letter published in Jared Spark's life of Franklin, (written after the report of the committee of which he was chairman) that he was unable to attend the investigations of the committee, and never saw a case or experiment. Dr. Ducommun, teacher of French in West Point Military Academy, in 1859, affirms in one of his three lectures, given in that year in Fanny Wright's hall of seance in New York city, that he was with the committee all the while, and that Franklin was not with them at all. He also affirms that Franklin, when they presented the report to him to sign, seeing that they affirmed the cause to be imagination, remarked that "he thought they might as well let Mesmer go on, for he believed that one might be made sick through the imagination, and he did not see, but what they might be cured by the imagination." Franklin then, never investigated the subject, and I wish he had done so, for never would he have signed the report in the language in which it was written. The committee admitted all the facts, but did not get satisfactory evidence of Mesmer's universal agent, that he referred to, as the instrumentality by which the result was produced. But the committee, to explain it, used a word which no scientific man should ever employ, because it has no fixed meaning. It is only used by pride, to hide, to hide ignorance, and in this way it has been much used. It threw odium upon mesmerism. It meant, to those who read it, that mesmerism was not a reality, and of course it was caricatured in the theatres, assailed by pamphlets, and Mesmer and his disciples, driven out of Paris.

Tonica, Oct. 23rd 1868.

For the Religio-Philosophical Journal.

Greeting.

BY WARREN CHASE.

RELIGIO-PHILOSOPHICAL JOURNAL:—Glad once more to see your full sized face out with the weekly load of life light for the needy thousands who ought to read it, if they do not. Never have the times demanded more at our hands.—Never have the ripened harvests leaned so invitingly to the reaper, as at the present time. The two worlds are meeting in thousands of households that a few years ago knew nothing of the life beyond, except the misty glimmerings of a belief through the cloudy curtains of Christianity. The churches are parting amiships, and the hulks sinking to the sandy bottom of Catholicism, which is fast washing out, and the spars and rigging are floating out to Spiritualism, through Unitarian and Universalist channels; both of

which open into the broad sea of natural and rational religion, which is the religion of Spiritualism.

Now is the time for every tongue and, to put in its words for the greatest cause of man, now in the world; viz: a rational religion in place of the dogmatic theories of sects, coan on fables, and fed on hopes and fears—a religion that science and human nature will nobly tse-denn, as both do Christianity, and all other heathen and pagan creeds and systems of worship.

The widening West, already lengthened to the Pacific, has hundreds of thousands of minds ready to receive the truths of Spiritualism, and repudiate the superstitions of Christian sects—most of them have already fully accomplished the repudiation, but have not seen the lights of our new scientific truths, but soon as they do they will embrace and defend Spiritualism, and join us in the great organic efforts now being inaugurated for practically carrying out our principles.

We need the aid of every man and woman now, first, to support our papers; second, to establish local organizations; third, to assist State organizations and their missionary boards; and last but not least in importance, to (all that are able) support the American Association of Spiritualists, in its giant work of religionizing and rationalizing this, and every other nation on earth. This Association just born of the National conventions, after five annual efforts, is now on its feet, and will soon if properly sustained be felt as a "power in the land," whose claims are not to be treated with contempt of sectarian bigotry, as our efforts have heretofore been, both in this country and in Europe. Its resolutions and appeal to the public, have already shown its position to be invulnerable, and now we need all the papers we have, and more, and they need patronage and from the friends, and I trust you will help it.

New York, Oct. 8th 1868.

Voices From The People.

From the BANNER OF LIGHT.

Conventions and Lyceums.

With your kind permission dear brethren of the BANNER, I will write a few paragraphs concerning the genius and needs of the Children's Progressive Lyceum, with special reference to late movements and several published opinions on the subject.

Whoever will carefully study the fundamental principles of the Lyceum, and in the beautiful light thereof investigate the Constitution and By-laws set forth for its embodiment and government, will find therein the outline, if not the main superstructure, of a just and harmonious Spiritual Republic. Nothing can be more simple in construction (as it seems to me,) and nothing easier of administration. Fondly and gratefully my affections remember the wisdom illuminated in the Summer Land for the possession by earth's inhabitants of these self-perpetuating blessings.

The inherent genius of the Lyceum is first of all manifested in its self evident applicability to the triune constitution of man. It meets and administers to the "body" first; then it penetrates to and lovingly awakens the soul that is in the body; lastly it touches and receives from the "spirit" that is within the soul. First the senses; next the soul; finally, the spirit. Thus the Lyceum genius—i. e. the very life and spirit of the celestial institution—is in very truth progressive. Indeed, it is progressive chronologically, as well as physiologically and spiritually; because it begins where all men and women and angels begin—with infancy, first; and thence onward, through childhood, youth, manhood and maturity—being at the same moment, and under all possible circumstances, as perfectly and as thoroughly adapted to girlhood as to boyhood and to grown women as to men.

The system of the best political government could be elaborated from the Constitution and legal provisions of the Lyceum. It is broader than the broadest democracy, and contains a higher platform of universal justice than American republicanism. In a word it is the orderly method of attaining on earth somewhat of the kingdom of heaven. A Spiritual Republic is foreshadowed in every well organized and well administered Lyceum; but in every wrongly constituted and arbitrarily conducted association of this nature, you have the inversion of what-soever is peaceful, beautiful and attractive. Heaven inverted is hell; and hell is the watchword for destruction.

Children strange to say, know all the foregoing by intuition. They are instinctively interested in a Progressive Lyceum, and will all join one if left untrammelled by the pride and educational stupidity of their parents and relatives.

But alas how hard it is for adults to become as wise and as genuine as children. The grown up people assume the right to judge and to insist. Dogmatic methods grow out of proud and arbitrary minds, and every religious system is more or less troubled with their willful intellects, and Spiritualism is no exception. And yet on the whole, doubtless, Spiritualists are in this particular, considerably superior to every other class interested in religious questions. But they do not come up to the lofty standard erected by the Children's Progress ve. Lyceum. True, (and it is a subject for gratitude) the great body of Spiritualists, both in America and Europe are not opposed to the inauguration of the Lyceum within the wings of the lecturing association—in fact a majority of Spiritualistic societies are strongly inclined to aid in the establishment of these schools.

But, after all, "the children are disturbers of the peace," and the Lyceum session is "too long" and interferes with the feast of reason prepared for the old folks. Therefore, the Society votes the Lyceum "into a corner," or sends it down stairs into the cribbed and cabined "basement of the Lecture Room," or sandwiches it between

the morning and evening meetings for adults, and so cripples it that not half of its beautiful proceedings can be measured out to the thronging and eager little ones. The lady leaders of groups, not more than the gentlemen who participate, being justly fond of attending both morning and evening lectures, are too fatigued to give fresh and hearty work in the Lyceum session. Consequently they attend the "groups with jaded nerves and weary faculties. They are therefore, very easily "excited"—cannot bear the least discord—are extremely susceptible to the promptings of selfishness in the form of egotistic conceit—on the verge of surrendering their leadership or resigning their offices under the fancied assaults of criticism emanating from spectators or other indifferent persons present—and thus as the day follows night, the Children's Progressive Lyceum is shorn of half its glory and held from the accomplishment of half its legitimate work of humanity.

In the line of this wrong was the action of the Fifth National Convention of Spiritualists at Rochester. Only two hours of four long days given to the question of education involved in the Lyceum movement! The constitution of the American Association of Spiritualists is practically silent on the subject. All that was done by that large and intelligent body of delegates, with reference to the existence and furtherance of the Lyceum interests, bears the stamp of haste and not less an undisguised effort to keep the hours of the Convention open to "eloquent speeches" and "the business" of the nomination. Are the delegates satisfied with their labor during those four long days with only two hours given to the essential questions of true education? In order to effectually rid the annual Convention of the subject which is nearest the heart of our glorious reformatory principles, it was resolved to set the Lyceum apart from it, by recommending the formation of State Associations, and from these a National Organization, and to this end a committee was duly appointed. In the spirit of this action the committee have appointed a day and a place for the establishment of the national organization.

Now, to my mind, this is all unnecessary. In the first place the cause of the Lyceum does not need any central legislation. If it did need such aid, who are to be the legislators? Adults do not yet take in the central ideas of the Lyceum. (Of course there are many illustrious exceptions to this sweeping remark.) As for me, I would an hundred times prefer the intuitive votes of the children to the brain-proud opinions and resolutions of the delegates at any Convention.

In the second place, the proposed Convention would cost hundreds of dollars, and is therefore a violation of the law of economy. Only those would attend who are most deeply concerned in behalf of the educational work and these are for the most part, the very persons who are giving all their extra dollars to sustain Lyceums in their several localities. The expense consequent upon attendance at these fast multiplying conventions is just so much withheld from the treasuries of different Lyceums. And why all this extra conventionizing? So that the adults at the great Annual Association can enjoy their "four days" without giving so much as "two hours" to questions involving the true education of body, soul and spirit.

The Lyceum movement does not call for these great conventions. Let the State Missionaries advocate its adoption by societies, and let each society organize and regulate its own Lyceum; and, at the yearly meeting of the American Association of Spiritualists, let the delegates call for statistics, reports, suggestions, &c., from persons officially authorized to represent the Lyceum cause in their several localities. This plan is short, sharp, and decisive. It does not smell of "red tape diplomacy" and disposes of all necessary business in the uncommon bonds of common sense and economy.

Let all who fancy they fully comprehend the genius and import of the principles of the Children's Progressive Lyceum, suspend their judgments and become as near as possible "like little children," enter the groups and learn of "the least of these" the better way to the kingdom of heaven. Let every society establish a true Lyceum, not a half born and half made up cripple resembling more a Methodist Sunday school than the real image of harmony, and let every speaker open the hearts of the adults to the loveliness and eternal good which dwell deep in the undeveloped spirits of children.

Orange, N. J. Oct., 19, 1868.

Letter from Col. Goodwin.

DEAR BROTHER JONES: In my last I promised that if satisfied fully, of the truthfulness of the manifestations of C. W. Jackson as a medium, I would furnish all the money necessary to bring him to the notice of the public, and probably leave my quiet home to help on the glorious cause of progression, relieve poor humanity from the damning blight of orthodox creeds, that they may be permitted to open their eyes to the truth as taught by "Jesus," and all the spirit world through the mediums of the nineteenth century.

I conducted a few of Jackson's seances in St. Louis, before some of the brightest minds in our state, some of them leading spiritualists, others never having witnessed any of spirit manifestations, here is their testimony as presented to Jackson by the signers.

By urgent request, we visited two leading cities on the Iron Mountain R. R., where they never had anything of the kind before.

I would refer you to the sheriff of Ironton, Mr. Thomas the hotel keeper, Hon. Wm. Lawson and others of the city, who became fast friends to the cause of Spiritualism, although the bitter excitement of so called christians became intense, with dreadful threats of what should be done with poor Jackson and myself. When we got to De Soto, on our return, we were well received by brother Robert Park, of that city. I gave the citizens a lecture last Sun-

day, in which I gave the clergy an invitation to reason with me at any time, on the subject of true religion.

We made some fast friends in De Soto, where they intend to organize a society very soon, and where I think you will get many subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL, as also the glorious BANNER OF LIGHT. I have many invitations to visit other places with Jackson, but will return to St. Louis for a few weeks, after which, we will visit all the hungry souls we can, and where we can do the greatest amount of good. The faithful wishing our presence, should address me at my home as early as possible. Brother Jones, you know I will not hesitate to do what I know to be my duty, though a devil stood on every perch of the road to oppose me.

I hope to ever be with you in teaching the pure gospel of Christ independent of the money making priest-hood who must lie, to live by their profession.

R. D. Goodwin.

Kirkwood, Mo. Oct. 29th 1868.

Letter from Wm. R. Clapp.

DEAR SIR: When I subscribed for the JOURNAL, the price was \$2.00 per annum. You have now doubled its size, and increased the price to \$3.00 per annum. Please receive the difference one dollar. All right.

WM. R. CLAPP.

Trenton, New Jersey, Oct. 6th, 1868.

[Our Brother is prompt in the observance of the Golden Rule. Thanks brother—if all were equally prompt, our burdens would be considerably lightened.]

Letter from A. O. Durham.

DEAR SIR: Enclosed, please find the money for a continuance of the JOURNAL, I do not feel like saying good by to the JOURNAL, especially since its enlargement. In its present form I consider it, second to none of its competitors. It is now just the paper needed in the West, and I feel it a duty incumbent upon me, to do all in my power to sustain it. I suppose you are still sending the JOURNAL, to J. H. Hill, and Mrs. Ketcham of this place, their time must be out for which I ordered the paper, and if they do not renew, you had better strike their names from your List, as they are abundantly able to pay for the paper if they want it.

We are expecting Brother E. V. Wilson, to stir up the dry bones in this place, about the tenth of November; and I think perhaps after his Lectures I can obtain a few new subscribers, I will try, at all events.

Wishing you God speed in the good cause, I bid you a good night.

A. O. DURHAM.

Clarence, Mo., Sept. 27 1868.

Letter from Wm. Westerman.

DEAR JOURNAL: I am sorry that you have to call so loudly, and so long for subscribers to pay up their due; and as I am one of those that is behind, I thought at least, I would give you my reasons for my delinquency. I am an old man, and my wife is as old as myself; we are too old to work, and we are depending on our youngest son who is learning a trade, and what he can pay us scarcely supplies, us with necessities.

I should have discontinued taking the paper long ago, but I have money coming to me, it will be some time next year before I can get it. And if you see proper to stop the paper, I will send you the pay then. But I assure you, I shall lose my best friend, so use your pleasure.

WM. WESTERMAN.

Madison, Sept., 7th, 1868.

REMARKS.

DEAR BROTHER: Many thanks for your explanations—Many others are in arrear in payment for the JOURNAL.

We have never discontinued sending our paper to parties situated as you are—we wish to hear from all who are thus situated. Those who can pay us, and yet neglect so small a duty, little think of the sacrifices we are weekly making to give them a good paper. Pay us as soon as you can, dear brother, and we will be content.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dew
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues:
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

THE LITTLE SHOES.

BY MARY NEAL.

I found it here—a worn out shoe,
All mildewed with time and wet with dew.
'Tis a little thing; ye would pass it by
With never a thought, or word, or sigh.
Yet it stirs in my spirit a hidden well,
And in eloquent tones of the past doth tell.

It tells of a little fairy child
That bound my heart with a magic wild,
Of bright blue eyes and golden hair,
That ever shed joy and sunlight there;
Of a prattling voice, so sweet and clear,
And the tiny feet that were ever near.

It tells of hopes that with her had birth,
Deep buried now in the silent earth;
Of a heart that had met an answering tone,
That again is left alone—alone!
Of days of watching and anxious prayer,
Of a night of sorrow and dark despair.

It tells of a form that is cold and still;
Of a little mound upon yonder hill,
That is dearer far to a mother's heart
Than the classic "statues of Grecian art."
Ah, strangers pass with a careless air
Nor dream of the hopes that are buried there.

Oh, ye who have never o'er loved one wept;
Whose brightest hopes have never been swept,
Like the pure white cloud from the summer sky—

Like the wreaths of mist from the mountain high—
Like the rainbow beaming a moment here,
Then melting away to its native sphere—
Like the rose leaves, loosed by the zephyr's sigh—
Like the zephyr wafting its perfume by—
Like the wave that kisses some graceful spot,
Then passes away and is ne'er forgot;
If like your life hopes have never fled,
Ye cannot know of the tears I shed.

Ye cannot know what a little thing
From memory's silent font can bring
The voice and form that were once so dear;
Yet there are hearts, were they only here,
That could feel with me, when all wet with dew,
I found it this morning—this little shoe.

From Our Boys and Girls.

The Famous Astronomical Clock.

BY S. B. C.

This clock is in the Strasburg Cathedral.
It was built in the year 1439, and was invented by Isaac Habrecht, a Jewish astrologer.

European clocks were first invented in the eleventh century, by the Saracens, and used principally for monasteries. They were very rude, simple affairs, and sometimes would only "go" when somebody pushed the pendulum, which was rather inconvenient than otherwise. So wise mathematicians tried to make improvements and some succeeded, among whom was Isaac Habrecht, who in the fourteenth century

invented the most wonderful clock in the world, and called it the "Clock of the Three Sages," because once in every hour the figures of the Three Kings of Orient came out from a niche in its side, and made a reverential bow before an image of the Virgin Mary, seated just above the dial-plate, on the front of the clock. It is built of dark wood, gilded and carved, and is sixty feet high. In shape it is somewhat similar to a church, with a tower on either side of the entrance; and these towers of the clock are encircled by spiral staircases, which are used when repairs are necessary. When Isaac Habrecht invented this wonderful clock, he meant it to run forever, always displaying to the good people of Strasburg the days of the month, places of the sun and moon, and other celestial phenomena; and while he lived it worked admirably; but when he had been dead a while, the clock stopped; and as nobody else understood its machinery, it had quite a vacation. After a while, however, the people of Strasburg took it in hand, and it was repaired and set going—only to stop again.

Thus it went on until Napoleon's time. Strasburg, originally a German town, was ceded to Louis XIV. in 1681. So the clock was French property, and Napoleon decided it must be brought to life again. Under the most skillful French and German machinists this repairing took place. It was eminently successful this time, and when completed was a great improvement on the old clock. It will now give not only the time of Strasburg, but every principal city in the world; also the day of the week and month, the course of the sun and planets, and all the eclipses of the sun and moon, in their regular order. In an alcove above the dial is an image of the Savior; and every day, at noon, figures of the twelve apostles march around it and bow, while the holy image, with uplifted hands, administers a silent blessing. A cock on the highest point of the right-hand tower, flaps his wings and crows three times; and when he stops, a beautiful chime of bells rings out familiar and very musical tunes. A figure of Time, in a niche on one side, strikes the quarter hours from twelve to one; and four figures—Childhood, Youth, Manhood, and Old Age—pass slowly before him. In a niche on the other side is an angel turning an hour-glass.

The clock is in the south transept of the cathedral. Persons travelling abroad usually take Strasburg on their route to visit its cathedral, the spire of which is the highest in the world,—being four hundred and sixty feet high,—and to see its wonderful astronomical clock; and as Strasburg is but two hundred and fifty miles south-west of Paris, and on the direct route to Switzerland, I advise you, if you ever travel in France, to take this route, and visit the wonderful clock.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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Religio-Philosophical Journal

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"The Pen is mightier than the Sword."

THE LYCEUM QUESTION.

In this number of the JOURNAL will be found a letter from Andrew Jackson Davis, published in the BANNER OF LIGHT, and an editorial article from the OHIO SPIRITUALIST,* upon the subject of two distinct organizations, the one for SPIRITUALISTS, and the other for THE CHILDREN'S PROGRESSIVE LYCEUMS. When we boldly asserted our opinion that the movement of the Rochester Convention to get up two separate and distinct organizations of that kind was, unwarranted, inconsiderate and wrong, we knew we were speaking the sentiments of the great mass of the Spiritualists of America—That the inspiration from the Spirit World would not sanction the disservice of parent and child, or perhaps, more properly the twin sisters of angelic parents.

We are glad to know that our cotemporary, the OHIO SPIRITUALIST, takes the same view of the subject.

The opinion of our old and esteemed friend, the medium through whom the Children's Progressive Lyceum was projected, and under whose fostering care it has grown to be an institution for great good, the promotion of love and the enlightenment of man already, speaks in unmistakable terms of disapproval of the hasty action of the Rochester Convention.

We shall freely ventilate the subject of organization, and as freely give those who favor the plans of the Rochester Convention a hearing through our columns.

*The question, Shall the Society and Lyceum be separated? is the most momentous that has attracted the attention of Spiritualists since the dawn of Modern Spiritualism. On it depends, in a great measure, its prosperity. Brother Wheelock, in his letter on this subject, has brought forward weighty arguments against the separation, and we have yet to meet with a single valid argument in favor of such a measure. It is true the Fifth Convention did not devote as much time as it should to the Lyceum, but that was the fault of the Business Committee, which was composed of individuals favorable to the movement. That committee gave "one hour" to the Lyceum, and not one of its members said one word in favor of a longer time. It must be remembered, too, that this was an exceptional Convention; that a new order of things was instituted; that the adoption of a Constitution, and starting out in a great onward career, absorbed the attention of the delegates. This will not be the case again, and next year the Lyceum may receive two days instead of one hour of the time.

The Lyceum is the nucleus around which Spiritualism must rally, and if we had our choice, and were compelled to have but one, either the Lyceum or Society, we should unhesitatingly take the former.—It is the hope and salvation of the future. But the interests of Spiritualists require both. The attention of Spiritualists should not be divided between two objects, but united on one, and that, the united welfare of both Society and Lyceum. This cannot obtain otherwise than by making them one and inseparable." *Ohio Spiritualist.*

ORGANIZATIONS.

For years past, much has been said by Spiritualists upon this subject, and, as we regard it, much that has proceeded from the want of a true understanding of this great generic principle in nature. Man, in this and past ages, has ignorantly assumed to govern this unfathomable power, and it strikes us that many spiritualists, not giving sufficient heed or thought to this subject, have fallen into the same error.

Organization is a power, it is God, to which all things, including man, are necessarily subject. It is a principle that can not be forced or stayed, but will have its day and time, with as much certainty and exactness as the seasons. Hence, when any body of men and women, undertake to form an organization prematurely, or in other language out of season, they will only reap disappointment and witness the folly of their want of wisdom and due consideration.

Nevertheless, it is through repeated failures that we acquire wisdom.

It is through defeats that we learn to achieve victories. They are our experience, without which we can make no progress.

Therefore whilst we would maintain the widest field for individual and collective effort, for experiment and experience, yet we cannot but regard much of the effort at organization as only experimental. And to give our views on this subject, we feel we can not do better than by quoting from our esteemed cotemporary, the BANNER OF LIGHT, which has very clearly expressed our mind upon this vital point:

In speaking of the action of the late National Convention at Rochester in resolving itself into "The American Association of Spiritualists;" it says:

Thus various premature efforts at organization have proved failures, to the mortification and disappointment of ambitious individuals. That efficient organizations among Spiritualists would at some time occur, we have never doubted; but as little have we believed that any organic form of effort could be adopted before there was unity of spirit and definiteness of purpose among us. There is an organizing principle in Nature, that we must respect, and in conformity with which we can alone be successful.

Entertaining these views, and in due deference to our brothers who have recorded their conviction otherwise, we must be pardoned for

expressing the opinion that the action of the late Convention at Rochester was premature, and many of the best minds in our ranks coincide with us in this opinion. However, it is an open question, and we shall readily submit to the will of the majority.

We repeat, it is our honest opinion that the time has not yet come for the establishment of a Central Bureau, either for revising manuscripts, publishing books, collecting libraries, or even for the institution of a liberal college. There is not yet a pressing demand for any of these purposes. We shall probably grow to it; and when the great body of Spiritualists, locally organized and working actively and harmoniously in their own neighborhoods, shall feel their strength and a spontaneous overflow of zeal to expand on a grander scale, then will they send up delegates to a great American Association, competent not only to resolve that a college and a publishing house and a central bureau for cooperative practical humanitarian work ought to exist, but also competent to pledge the requisite funds for their permanent establishment. But until that auspicious epoch arrives, it is the paramount duty of every true Spiritualist in the land to sustain, exclusively, with their voices, their pens, and their funds, the local organization.

WHAT CAN ARREST THE DECAY OF CHRISTIAN MORALS?

From every direction comes the anxious inquiry, How shall we bring the masses under Christian culture and arrest the downward course of public morals?—*Church Union.* If we are not able to tell what will, we can at least tell what will not. And that is that what passes current for religion—fashionable religion to-day will not. Simply because there is none of the true Christian spirit in the churches; or at best there is not enough to work any great perceivable good. We would there were.

We mean that by Christian spirit, that spirit which Christ presented to the world, of overcoming evil with good. That there is any of this precious leaven of truth in the churches, not even a church member will pretend to claim. There are few congregations indeed but what are little less pugnacious and irreconcilable to the will of God than a nest of hornets. They are ever peevish where all is peace; and we are sorry that we can say no more for churches or congregations. Intrude upon what they call their rights and they will never once think of overcoming with good or hardness; but will lay aside their prayer books, and unsheath their swords almost as readily and unthoughtfully as the hornets would sting you. Scarcely a so-called Christian church in the nation but what was largely represented in the late rebellion, on both sides. In fact but for the absence of true Christian principles there would have been no rebellion.

It is a sorry picture indeed, but mankind must continue to pay the penalties of transgressing a principle, so long as they ignorantly or wilfully violate it. So long as men and governments do not strive to overcome weakness, error and rashness by love and kindness, so long will the deplorable state of morals continue. The remedy is simple and easily applied, and every Christian will put it in practice.

TRUE MARRIAGE.

But few men know this, the long years of their union with one woman, whom the laws term "wife," the happiness centered in a true marriage. To have and to hold a partner in life's joys and sorrows, who is ever loving and kind, one who is patient and uncomplaining in poverty and wise and prudent in property—is a jewel of such rare worth, that its value cannot be found in all the treasures of earth.

IS ANYTHING GAINED BY UNKNOWLEDGE.

It is said with truth that the race is not always to the swift, or the battle to the strong. To which we might add, neither is truth always with those professing to have it alone. We can believe and are made hopeful that it is true, that there is much of truth in each, and every sectarian denomination. And when we find a waif drifting to us from that or any other quarter, we are glad to treasure it in our archives of immaculate truth. Thus we find in the *Voice of the West*, a *Second Advent Cotemporary*, the following which would unquestionably be true in any book or periodical. We commend it to every sect and reader.

"Is anything gained by unkind, or severe language, in advocating our cause? Experience answers as the result of all lessons in the past, *Nothing!* Why not learn something by experience—observation. Why cut off the ears we wish to listen to us. We recently read the following paragraph concerning the Churches in an exchange."

REVOLUTIONS NEVER GO BACKWARDS.

Whatever may be the form of Government which the Spanish nation shall finally adopt, one thing is certain, it will be superior to the old Priest-ridden monarchy of the past.

Freedom, physical and mental is the birth-right of humanity; by slow degrees that right is being asserted. The Spanish revolution has already done this much, which is but an earnest we trust of that which is to follow.

Slaves in Spain—The Central Junta of Spain have declared all slaves born in the colonies from this day, the 18th, of Oct., free. The slaves in Cuba are not to be allowed to vote for Colonial Representatives, but the deputies are to be permitted to bring forward a plan abolishing slavery.

MARRIED.

CRANDELL—GRAVES—On the eighth of Sept. 1868, by Benjamin Lawback, Esq., L. R. CRANDELL, M. D. and SARAH GRAVES, Berlin, Mich.

GENERAL RECONSTRUCTION.

Of late years we have been somewhat exercised upon this subject the best method of reconstructing the Southern States; and have ever been of the opinion, that after declaring all men free and equal, in all states of the Union that the matter might be left to take care of itself. That the world is governed to much, is a truism which every sound practical and philanthropic man must admit. We have too many laws, and too many law givers, too much legislation, too much bribery and corruption in our General and State Governments.

The law makers do not make laws for the people, but for a class; they do not legislate for the people but for certain interested individuals who far seeing and shrewd, pull the wires which make the people dance, and pay the Scot; of which these wire pullers quietly and presumptuously take the lions share.

We have but little to say upon political matters except at the present time there is a sad jar in the body politic. And how these differences are to be adjusted in a peaceable, quiet and satisfactory manner, is more than we can surmise at this time. We must hope for the best. There is a sad want of that high toned honor which characterized the meetings of our natural legislators in the days of our country's early history.

The glory of that high and noble patriotism seems to have departed and now everything is measured by dollars and cents. The love of money, the increase of luxuries, and the expensiveness of living, have, so far as our judgment is concerned, depraved the public heart, vitiated the public morals, and our material decline seems to have already begun, and with the past admonitions in the histories of Rome and Greece, we mournfully and solemnly tread as one of the funeral cortege in the last sad rites to a dead Republic.

"It is always darkest before morning," we confidently and fully believe that the day is at hand, when a reconstruction of society will give mankind equal rights. When monopolies shall be abolished. Equal and just taxation for the economical administration of a government shall be levied. The laborer and mechanic. The man whose mind as well as his body toils for the good of his fellows. All shall be well paid, and speculation, huckstering and trading, will not constitute the great end and aim of our American people. That individual merit and not individual wealth or length of purse shall constitute our aristocracy.

LECTURES ON THE BROOK FARM COMMUNITY.

Through the medium of our exchanges we learn that Emerson is to give a course of lectures the coming winter, upon the caption which heads this article. The *Springfield Republican* says:

"There will be some curiosity to see how Mr. Emerson, in his new course of lectures, next month, will handle the interesting subject of the Brook Farm Community. It is understood that one lecture of the course will be devoted to personal recollections of that singular society whose history has been touched on by Hawthorne and a few others, but has never been attempted with any fullness of detail. It should be done, for it is one of the most interesting episodes in that revival of American thought and literature known as the 'transcendental movement.' Among the dwellers and visitors at Brook Farm were many of the persons who have since become illustrious in our literary annals, and others who have distinguished themselves in other ways. Hawthorne, George Ripley, Charles A. Dana, Geo. W. Curtis, &c., may be named by way of example; but Emerson, Alcott, Margaret Fuller, Theodore Parker, W. H. Channing, C. P. Cranch and many more, were interested in the experiment, which failed as an enterprise, but succeeded as an episode or a rehearsal for the future business of life."

TRUSTING GOD.

Jesus said "of mine ownself I can do nothing;" that God was in him and he in God, and that they were one. This was a faith that few mortals have possessed; and yet it is a fact in the case of every living soul as well as in the case of Jesus Christ. Yet although history gives no parallel case of so valuable a faith in God as was manifested through the organism of Jesus, yet all great souls, from the days of Columbus to John Brown, have felt an inspiring influence impelling them to take the steps which distinguished them from the mass of their fellows. Thus Florence Nightingale, whose fame has become world-wide gives earnest attestation of this in a late letter to a friend.

She says: "And if I could tell you all, so you would see how God has done all and I nothing. I have worked hard, very hard—that is all—and I have never refused God anything; though, being naturally a very shy person, most of my life has been distasteful to me."

Further on she says truly that, "Some of the most valuable works the world has ever seen we know not who is the author of; we only know that God is the author of all."

This is the faith that Jesus came to establish on earth. It is the truth, the basis of true Christianity. When the human world possesses this *en masse* it will be much the wiser and better for it. Towards it they are inevitably tending.

THE HYDRA.

The above is the name of a sprightly little paper, devoted to news, politics, science, sports, arts, literature, and spiritualism. Published in Chicago. No. 1 of Vol. I, we find upon our table. The editor says:

"This paper is not related to that wonderful being, 'the coming man,' who, it is said, will ere long, make his appearance on the earth without a *chaw* of tobacco in his mouth or bottle of Bourbon in his pocket.

This paper will encourage every Reform movement, and it hopes to assist, in every cause which has for its motto, *the greatest good to the greatest number.*"

ADVICE TO YOUNG LADIES.

Florence Nightingale has written a letter in which she lays down the following rules for the guidance and instruction of Young Ladies.

1st. But I would also say to all young ladies

who are called to any peculiar vocation, qualify yourselves for it, as a man does his work. Don't think you can undertake it otherwise. No one should attempt to teach the Greek language until he is master of the language; and this he can become only by hard study. And,

2d. If you are called to man's work, do not exact a woman's privileges—the privilege of inaccuracy, of weakness, ye muddle heads. Submit yourselves to the rules of business, as men do, by which alone you can make God's business succeed; for He has never said that He will give His success and His blessing to inefficiency, to sketching, and unfinished work.

3d. It has happened to me more than once to be told by women (your countrywomen), "Yes, but you had personal freedom." Nothing can well be further from the truth. I question whether God has ever brought any one through more difficulties and contradictions than I have had. But I imagine these exist less among you than among us, so I will say no more.

4th. But to all women I would say, look upon your work, whether it be an accustomed or an unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and from presumption, from idleness and from overtaxing yourself. Where God leads the way He has bound Himself to help you to go the way.

LOVE OF DISPLAY INCONSISTENT WITH MORALITY.

It is self evident that the meretricious display of wealth, is no evidence of prosperity and happiness of a people; for such exhibitions are more common in the old cities of monarchical Europe, than with us. The love of display is a weakness which we can cheerfully tolerate in the youthful mind, but to the truly sensible and reflective, it is an evidence of vanity and puerility which requires years of progression to remove.

It is an evidence of weakness that tempts the poor girls to sacrifice their happiness for the means of dressing beyond their humble incomes, and young men are also tempted to forget the moral teachings of their parents, in their efforts to get the means to gratify their love of display.

Every honorable impulse is held in check which shall conflict with this grand business of money getting. We are born, educated and worked with the one idea, to make money—all else is subordinate; and, what is the result?

We have become a nation of traders—of mere money getters—and the standard today, of this people, is like that of the Israelites of old—the man who can count his vast possessions is greatest among us—let him be totally devoid of moral worth, and this blind adoration of wealth is degrading and abhorrent to the truly refined mind—and that "The love of money is the root of all evil," was never more exemplified than it is in our own land, today. And the deplorable results of this exclusive prosperity, is manifest in the loss of moral honesty. And a truly honest man is a *rare avis*, which Barnum might add to his curiosities.

We appeal to every reader of this paper, if the foregoing remarks are not literally correct—and the remedy for these evils will be in reconstruction of society. The destruction of those fossilized habits and customs, regarded by some as time honored, but by the enlightened mind as rules of ancient barbarism.

THE POWER OF GUARDIAN SPIRITS.

A Spirit Speaks, to us, words of truth upon this point; giving assurance that guardian spirits have not the power of giving form to the organism through which the spirit has to manifest itself, any more than they have power to form that spirit that dwells within the body.

They take the little bud immediately upon its entrance into earth-life. Yes, they even watch over that tender form as it rests in quiet slumber upon its mother's breast. They watch every moment of its existence, and do, as far as in their power lies, spare it every moment of pain.

THE WEAKNESS OF SPIRITUALISTS AND THEIR DUTY.

A spirit discoursing on this point, through a well known public medium, says:

At present Spiritualists are exceedingly weak in faith. They believe in the beautiful truths that are taught by the inhabitants of the Summer Land; but that belief—we are sorry to say it—is not always wrought in deeds of duty. But the time is fast approaching when Spiritualists shall find rest, neither day nor night, until they have brought the glorious truths they have received into everyday life; until they are willing that the education of their children shall be nourished under a spiritual sunshine, shall be watered by spiritual waters.

SUFFERING—THE DISTINCTION.

Through that excellent medium, Mrs. Conant, the spirit controlling, discoursed upon the foregoing theme as follows:

"The suffering that comes to the soul when the soul is not conscious of having produced it, is more upon the external than the internal. The strike carried on is felt not only in outer life—for you all have two lives, when the inner life is calm and full of repose—but when the individual is conscious of having brought upon itself its own suffering; then the disturbance extends to the inner,—consequently is more intense.

Jesus felt this calm repose at all times, knowing that his sorrows were of the body. He felt an inner consciousness that he was doing right, consequently all the sorrows that were thrust upon him by the benighted Jews during his earth-life, were only felt by that part nearest to human nature; while in spirit, in the inner part, there was peace, heaven, at all times. He could look up when sorrow was surging through every fiber of his physical frame—when hanging upon the cross—and earnestly beseeching His Father in spirit to forgive those who had brought this sorrow upon him. This clearly proves that there was peace within.

THE FIRST ANNUAL RECEPTION.

The Liberal and Spiritual Association of Chicago held their first Annual Reception at Crosby's Music Hall on Thursday evening, November, 5th.

It was a grand affair we are informed, and we regret that we were not able to be present.

It was a real earnest of the good times to follow during the coming winter.

These social gatherings, where all can meet and lightly "trip the fantastic toe," or join in agreeable conversation with friends, and form new acquaintances are better calculated to promote happiness, and banish those dull cares, heartburnings and rancorous feelings that but too often obtain,—than any thing we know of. We hope these receptions will be frequent, not only at the Music Hall, but in every city and town wherever Spiritualists are found in sufficient numbers, throughout the world. We are social beings—so created by an Almighty Being—Let us live up to the demands of our natures, and we shall not go astray.

CELEBRATION AT CHICAGO.

On Thursday evening Nov. 5th, the Republicans of Chicago, celebrated their great victory in the election of Grant and Colfax, by the finest turn-out ever witnessed in the West. It is estimated that there were 20,000 Tanners in uniform, with torch-lights and transparencies in procession, and 200,000 people on the streets.

There was no labor or expense spared in illuminating the houses, and buildings all along the streets, over which the procession passed.

DR. NEWTON, THE HEALER.

In another column you will find an advertisement of Dr. J. R. Newton's visit to Indianapolis. Dr. Newton, has a world-wide reputation as a healer.

All of our readers have heard of the wonderful cures, that have been performed by him. Several years since we saw and conversed with a gentleman from St. Louis, on the very day he was cured from a lameness in one leg, that had kept him upon crutches for four years and a half. One operation cured him so that he was able to cast aside his crutches, and he traveled with ease up to the highest point of the observatory of the court house in Chicago; and at least fifteen miles on foot the same day. Our informant was derived direct from the gentleman's own lips, who was cured—he apparently was the happiest man we ever saw.

CHICAGO MEETINGS.

Dr. H. P. Fairfield, one of our very best trance speakers, occupies the rostrum at Library Hall, during the month of November.

Rev. Moses Hall, formerly a prominent Second Adventist, occupies the rostrum at Music Hall, under the management of that indefatigable worker, John Spetigue Esq. The audiences at both halls are good.

The Children's Progressive Lyceum meets at Library Hall, and is conducted by Dr. Avery in a manner to be worthy of all praise. No better trained Lyceum exists anywhere.

Amusements.

Opera House.—"Humpty Dumpty" is finishing up his last week to immense houses. His seat upon the wall has not been affected at all by the excitement of the political campaign, which, on the other hand, seems only to have increased the crowd of spectators who have watched him through his varying fortunes. As the pantomime will be upon the boards only this week, and must then be removed to make room for the season of English Opera, it behooves all who desire to see it, to improve these last opportunities.

McVicker's Theatre.—"Midsummer Night's Dream" is still the attraction at McVicker's and one which should attract larger audiences than it does. It is rare that an opportunity is offered of seeing one of Shakespeare's plays played upon the stage with such a conscientious regard for scenic, dramatic and musical effects. Now that the campaign is over, and an opportunity is offered people of turning their attention to something besides political matters, it would seem that "Midsummer Night's Dream" ought to draw good houses.

Wood's Museum.—The Museum is crowded nightly with delighted audiences, following the mysterious adventures of "The Moonstone."

Although a little tedious, the plot is one of absorbing interest, and the play has been well mounted and strongly cast.

SPECIAL NOTICES.

Dr. Clark's Medicines.

New York, October 30th.

Mrs. JANE WATERMAN Danforth, Magnetic and Clairvoyant Physician.

313 East 33d. street, New York, city.

DEAR MADAM: Having for many years been a sufferer with periodical bilious attacks, which baffled all attempts to cure, and my general system having become weakened to such an extent as to entirely unfit me for business—I was induced, some three months ago by your husband, to try Dr. Wm. Coark's Magnetic Vegetable Syrup, and his Anti-Bilious Pills, prepared by you from prescriptions given through you in a trance state, by Dr. Clark's spirit. And I now take pleasure in stating to you, and all others, that may desire to make personal inquiries, that I have been greatly benefited by the above medicine.—That I am still taking the same, and would not be without this valuable remedy for any sum.—That while I am not fully cured, I have already received so much benefit that I am able to attend to my business, and have not been prevented from so doing during the past three months—something that has not occurred before for years.

That I feel invigorated, strengthened and happy. That my appetite has been fully restored, and that the natural secretions and excretions are now in a healthy condition.

I have been a spiritualist for many years and am known to many in the cause, and I take

pleasure in sending you this letter, that others afflicted, may know that there is a place where they can receive benefit.

I am, with respect, your friend.

D. HOLMES.
146 Fulton street, New York.

LATEST NEWS.

ELECTION RETURNS.

The following are supposed, at this writing, Wednesday morning November, 5th, to be substantially correct.

FOR GRANT AND COLFAX.

Maine.....	7
New Hampshire.....	5
Vermont.....	5
Massachusetts.....	12
Rhode Island.....	4
Connecticut.....	6
Pennsylvania.....	26
West Virginia.....	5
Ohio.....	21
Indiana.....	13
Michigan.....	8
Illinois.....	10
Wisconsin.....	8
Iowa.....	8
Minnesota.....	4
Nebraska.....	3
Kansas.....	3
Missouri.....	11
Tennessee.....	10
California.....	5
Nevada.....	3
North Carolina.....	9
South Carolina.....	6
Florida.....	3
Total.....	201

FOR SEYMOUR AND BLAIR.

New Jersey.....	7
Delaware.....	3
Maryland.....	7
Kentucky.....	11
Georgia.....	9
Alabama.....	8
Louisiana.....	7
New York.....	83
Arkansas.....	5
Oregon.....	3
Total.....	93

FOREIGN.

LONDON, NOV. 4.

The *Post* announces the following programme as quasi official: The dissolution of Parliament will take place on the 11th inst. All uncontested elections are to commence on the 16th and contested elections in boroughs on the 11th, and in the counties at the latter date. The new Parliament will be summoned to meet on the 9th of December, when the Queen's speech will be delivered, and the policy of the Ministry on the questions at issue announced. John Evelyn Denison will be re-elected Speaker. It is believed that the House will be ready to proceed to business by the 14th of December. The opposition will probably move as a test question an amendment, no reply to the Queen's speech, which the House will debate until the 18th, when it is supposed the motion will be carried by a large majority, and the House adjourned until the following Monday. On re-assembling the Premier will announce his resignation, and that of his colleagues, Mr. Gladstone will follow with a motion to adjourn for the holidays to afford an opportunity for the formation of a new Cabinet.

LONDON, NOV. 4.

The report that American vessels of war have been sent up the Paraguay River to Assumption is confirmed. They have orders to demand the immediate release of members of the United States Legation held prisoners by the Paraguayans. President Sarmiento, of the Argentine Confederation, desired to assimilate the laws of the country to those of the United States.

EDINBURG, NOV. 4.

The Court of Sessions of Edinburgh, on a final appeal, has rendered a decision disallowing the claims of women to the right of franchise.

MADRID, NOV. 4.

General Dulce delays his departure for Cuba, on account of sickness. He takes out a decree providing for the election of Deputies in the Island. He is also instructed to carry into force measures to liberalize the administration, to establish liberty of the press, divide the Island into three provinces, and suppress unpopular institutions.

PARIS, NOV. 4.

The *Patrie* says Minister Burlingame and the Chinese Embassy will arrive in Paris in January. They will make propositions to open to foreign commerce the ports and interior waters of China; and have European Consuls stationed at all the great cities of the empire, and to send Chinese Consuls to the principal cities of Europe.

BERLIN, NOV. 4.

King William, to-day, opened the session of the Prussian Diet with a speech from the throne. He said new sources of revenue were needed to provide for the increased expenditures. The relations of Prussia with all foreign Powers were satisfactory and friendly. He hoped Spain would succeed in reconstructing her affairs on a basis which would render the future welfare of her people secure. He concluded by declaring that the wishes of sovereigns and the public craving for peace would ensure peace, and should remove those groundless fears of which advantage is too often taken by the enemies of peace.

VIENNA, NOV. 4.

It is said that Baron Beust has urged a peaceful settlement of the Schleswig dispute.

HAVANA, NOV. 4.

The whole Island is in an excited state, and business is prostrated on account of the distrust and alarm of the people.

The Captain General is strangely reticent. A deputation of leading citizens, who called on him, were insulted by an officer of his household and the leaders ordered to Spain.

PARIS, NOV. 4.

The *Gauleis* asserts that the members of the Provisional Government at Madrid, are unanimous in opposition to the Duke of Montpensier.

MADRID, NOV. 4.

The officers and men of the Spanish navy have been placed on the same footing as to rank and pay as those of the army.

Lersundi has received ample instruction, from the provisional government.

News by the Cadiz steamer is anxiously expected.

It is expected that the bombardment of Jacmel will soon follow. That place is protected by batteries in which some good ordinance is mounted, and if attacked will make a resolute defence.

HAVANA, NOV. 4.

Santa Anna has arrived in San Domingo. He landed at Puerto Plata, but had not decided whether to remain there or proceed to the capital.

TAYLOR'S BED SPRINGS.

PATENTED May, 19, 1868. Are the cheapest and best in use. Sent freight free for six dollars, a liberal discount to the agents.

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No 8 vol. 5 13 wks.

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WILL HEAL THE SICK AT THE

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A cordial invitation to come and be cured **without fee** or reward, for all who are not well, to pay. 3 wks No 8 vol. 5.

LIFE'S UNFOLDINGS.

OR THE
WONDERS OF THE
UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press.

By the Guardian Spirit of David Corless.

S. S. JONES,

Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove McHenry Co., Ill.), through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal. The Introduction entitled "The Unveiling" treats of man as the grand objective ultimate of Life's Unfoldings.

In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

The Introduction entitled "The Unveiling" treats of man as the grand objective ultimate of Life's Unfoldings.

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfolding of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences."

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

"Man as a component of all elements demonstrated. The Life element discussed. The beautiful laws of equanimity unfolded. What Soul is. The Unfoldings of Light and Life investigated. Do we ever see a Spirit. A Guide to the Interior Life or the Souls Lifeanimating Principle?"

This work is neatly got up and consists of seventy-three closely printed pages and we hesitate not to say that it contains more original thought upon important subjects, a few only of which we have enumerated, than any other work of equal size we have seen.

Mr. Corless is just what he says he is upon the title page of his book. We have known him for nearly twenty years; and he is the last man that we should have believed could initiate a book teeming with such sound philosophy and upon such obscure subjects. Of himself he could not do it. When inspired by the angels he is to all appearances another man. The work will be sent by mail from this office to any one on receipt of fifty cents.

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Author of "Lilies Tales of Rural Home," including "Milk or the Power of Love," "The Strawberry Girl," "Ralph, or I wish I wasn't Black," "Rhymes for Little Folks," "The Flower Girl," "The Orphan's Struggle," etc., etc.

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All the works she has heretofore written have been well received by the public. They possess a high moral tone and at the same time are deeply interesting to every reader, especially children, and the youth.

Being childlike in her nature she readily enters upon that plane of life and distributes to the young mental food which is received into and treasured up by their very souls; producing the most happy results, in leading minds to a due appreciation of great and ever living truths for practical use in more mature age.

This series of Books which we have entered upon publishing are designed for the youth everywhere, but of course their tone and philosophy will comprise their sale principally to the families of Spiritualists, Liberalists and the Children's Progressive Lyceums.

They are aptly embellished and every way attractive and will be sent by mail on receipt of twenty five cents per copy.

A reasonable discount to the trade.

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Chicago, Ill.

Public Meetings.

Anniversary Meeting in Iowa.

The anniversary of the Spiritualists Association of Fayette county, Iowa, convened Saturday Sept. 19, at Elvira township Meeting opened by an address from J. G. Whitney, of Rock Grove city, Floyd Co., Iowa. After which the election of officers &c., occupied the remainder of the afternoon. In the evening Bro. Ira Porter spoke to an audience two hours.

Sunday morning a short time spent in conference, when Bro. Whitney addressed a crowded house who seemed to appreciate the new gospel. At 3 p.m. Bro. Whitney gave us his closing discourse, subject, Thought which was handled in a masterly manner.

Brother Whitney is a young man of talent and highly meditative, and should receive sufficient encouragement to keep him in the field continually.

HARRISON AUGIE, Sec.

Lecturers and Mediums Convention.

The time of holding the Lecturers and Mediums Convention on the first Wednesday and Thursday in November at Buffalo, N. Y. has been changed to the second Wednesday and Thursday in November. All the speakers and mediums and they only are invited. The Convention will be held at Lyceum Hall, corner of Court and Pearl street.

JOHN MATHEW, Pres.

Missionary Movement in Illinois.

As heretofore noticed, our State Missionary, the well known and eloquent speaker and medium, Dr. E. C. Dunn, will enter upon his field of labor the coming month. His route of travel during October will be along the line, and vicinity of the Alton and St. Louis R. R.

Those desiring his services should apply immediately by addressing the Secretary of the Missionary Bureau, or Dr. himself at his residence in Rockford, Ill., P. O. 1000. Entertainment and a room for him to speak in is all that is required of the friends.

J. N. MARSH, Secretary.

No. 92 North Dearborn-street Chicago Ill.

Translated.

October 7th, 1868, Mrs. J. P. Bryant, the companion of Dr. Bryant, of 325 West 34th street New York, after a long and painful sickness of eighteen months, passed from the material to the spiritual plane of life.

In another column will be found an extract from a letter by our afflicted brother, which will arouse the sympathy of his many thousand personal friends for him, in this his hour of affliction.

Passed to a calm and peaceful rest and a happy home on the other shore, from the residence of his brother at Brooklyn, N. Y., on the 18th of Sept. 1868, Dr. Wm. G. Oliver, long a prominent and zealous advocate of the cause of Spiritualism in this city Buffalo, N. Y., where he had resided some thirty years or more.

He was a firm believer in the glorious communion of spiritual friends, and though through the opposition of his family (not shrouded in the darkness of orthodoxy), his last hours were not blessed by the consolation of his philosophy in the ministrations and attendance of those living his faith, he went not unprepared or unwillingly to his new home, and with the blessed assurance that he should live again, and be able to return and care for the dear ones left behind, and which assurance has already been proven an unfulfilling one, to him as well as to those who have received his returning spirit in the private circle where he was wont to sit while yet an inhabitant of the earth, as done in the lecture room where last evening the writer, with many others heard his gentle rappings as he came once more and took his old place among our number, an unseen, but a welcome brother.

C. H. M.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers.

The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

AURORA BATHING HOUSE, CORNER of Spring and La Salle streets, will be sold with fixtures in good order, 8 bath rooms, spring water running into the house, heated by steam boilers; room for family use of 10 or 12 persons, facilities for laundry work, and also electrical apparatus, stove, bath, etc. Price, \$8,000. If not sold before the 25th, will then be sold at auction.

No 101st

MRS. ANNA JAMES WILL GIVE PSYCHOMETRICAL demonstrations, directions regarding the cultivation and use of spiritual gifts, with counsel from guardian spirits upon all the affairs of life, and examine and prescribe for disease, either by letter or look of hand. For advice, \$3.00 per session. For examination and prescription, \$3.00. Address 540 P. O. Box, Chicago, Ill. no. 18, Vol. 4, 11.

A PHYSICIAN WHO WILL TELL YOUR DISEASE—ASKING NO QUESTIONS; FREE OF CHARGE.

Dr. GRAY'S Spiritual Physician, was instantly the embodiment of all who approach him. He will tell at a glance how you feel and what your disease is, without your information or any inquiry. He will also tell what cure will relieve you. Consultation always free. Office, room 15, second floor, Leonard Block, first building West of the Post Office, Chicago, Ill. Vol. 4 no. 18 3m.

BENNET COLLEGE OF ELECTIC MEDICINE AND SURGERY.

This college offers facilities for students to acquire a practical education unsurpassed by any college in the United States. Ladies admitted to all the lectures and special arrangements are made for them to pursue their studies. Lectures commence Nov. 1st, 1868. For announcement with full particulars, Address

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MATHILDA A. McCORD, 513 CHESTNUT STREET, ST. Louis, Mo., keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Also a supply of Stationery, etc. The patronage of the friends and the public generally is respectfully solicited. no. 19 6w.

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PATENTED JULY, 1868.

For tempered clay—common labor only required—worked by one man—makes 500 an hour, \$110—by horse, 800 an hour, \$300—1,200 an hour, \$400—by steam, 2,000 an hour, \$500; 3,000 an hour, \$700. Bricks dried sooner without floors—may be exposed on the hillside, anywhere—no washed bricks.

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For drying in twenty-four hours, Bricks, Fruit, Vegetables, Broom Corn, Hops, Lumber, Peas-Nuts. Bricks moulded one day go into the kiln the next, at the year.

HOT BLAST KILN, by which one-half the fuel is saved. 220,000 bricks have been burned with 53 cords.

REVOLVING SEPARATOR, which pulverizes the clay and frees it from stone. A piece of limestone, the size of an acorn, will burst a brick.

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Communications from the Inner Life.

He shall give His angels charge concerning thee."

Frank's Journal—No. 24.

The extraordinary narrative given in the last number was received in November, '64, having occupied several days in coming through the dial. We were then on very good terms, and our intercourse afforded me a great deal of amusement. On one occasion, while speaking of my having thrown aside the dial in disgust, caused by his repeated falsehoods, he said:

"I will tell you of those who have attended you during the last three years. I first got William Yateman to assist me in carrying on my deception. He could not control as well as myself, but he did practice some. As you became more cautious he seldom tried the dial, but he kept watch when I was absent, and if your friends came I was instantly called. Many other spirits gave their aid, but none could control like myself.

When you determined to hold no further intercourse with me, he kept watch that he might give information if you even cast a thought upon me; and when you gave the subject consideration I was constantly at your side reading every thought. How it delighted me to see you get the dial. I am glad that you bear no malice."

After this William Yateman frequently gave his name and conversed with me. One day he said:

"I am sorry to tell you there is not the least hope of your being freed from dark spirits. You are a medium with whom they can join. One half of them cannot read, but they can hear through you everything that is going on. They are constantly in attendance, in vast numbers, and when you come to the dial, you cannot imagine the interest it excites among them. You must, therefore, reconcile yourself to this state of things as long as you are in the form."

Your bright spirit friends are often here, but they cannot manifest because of this dark influence ever around you."

January, '67. Being now in almost daily converse with my former associates, I spoke of the pleasure it afforded me, and that I should continue as long as he gave nothing but truth, and refrained from all attempts to deceive; but that another falsehood would terminate all intercourse between us. In reply, he made the most solemn protestations of friendship and regard, and swore that I should never again have cause to complain. Thus we continued for some weeks all going on very smoothly, and my confidence in him was almost restored.

One day he came, as he said, the harbinger of good news; that feeling much interested in my happiness and knowing that nothing could contribute to it more than to have my family united with me in this faith, he had quietly been at work with my married daughter, in New York; had sent her a message, through a medium in Wisconsin, which at first bewildered her beyond measure, but after a little reflection she looked upon it as a hoax, put it in the stove, and thought no more about it.

That he then sent another, immediately, from Michigan, relating to the first and describing exactly how it had been received. In this he entered into a full relation of our family matters; showing as intimate a knowledge of every thing pertaining to us as she had herself. That this threw her into an uncontrollable state of excitement, because it revealed to her in a flash the truth of all that for which I had suffered. That she fell upon her knees and began to pray, and resolved at once to write me a full account of what had occurred.

Oh, how my heart fluttered at the mere possibility of this. But then, his former deceptions came full upon me, and yet his course had so long been truthful, and his narrative, towards its close, had evinced so good a spirit that it seemed cruel to suspect him.

I turned and implored him not to trifle with me. It only made his assertions the stronger, and concluded in a strain of wounded innocence, "Is thy servant a dog that he should do such a thing?"

A few days and the man crushed my hopes again, and again the dial was put away in disgust; and all hopes of his progression under my ministry was now utterly dispelled. Frequently after this, during several weeks, the usual shake was given, hoping to send me to the dial, but finding it of no avail he left, and for a long time no evidence was given of his presence, and I ceased even to think of it.

Some time after this there came a violent shaking. Curiosity caused me to take the dial; perhaps it is one of my bright friends, thought I. But it was my old enemy making earnest entreaties that he might be allowed to return and continued:

"A great change has been wrought upon me by your instructions, and I am now in a far better condition than when last we commenced. I could be of great advantage to you if allowed to come every day. I can read the minds of every one and keep you constantly advised of what is going on."

"You can do me no good whatever, because I cannot believe a word you say."

"Give me credit for one thing, I never did you any harm."

"Why, you have caused me more sorrow than any one I ever knew; your first deception was agonizing, and you have given me nothing but falsehood for nearly four years."

"I admit all that, you have indeed suffered much, but you have now your reward, by being brought into communion with many dark spirits whom you have been instrumental in passing to a higher sphere. I believe you are better able to assist them than any one I know."

"I have now heard you patiently, and have but this to say in reply. If you are the changed man you represent yourself to be; gladly will I receive and converse with you; but you must convince some of my bright friends of this,

who will apprise me of it. I can believe nothing from you or through this dial until first assured by them."

"Dear friend, I am anxious to bring this about, and, rest assured, you shall have this confirmation. How wretched I have been since you cast me off. I have been about you constantly; have watched you while you slept, that no harm might come near you—have read all your letters—made myself acquainted with all your affairs, and should delight in promoting your interests. And now, good night, my dear sir; I shall immediately see your friends, and make the arrangements you require."

Month after month rolled on, but nothing more came from my pretended friend: nor had I any intercourse with the spirit world; to me a cause of much sadness.

The following came to me through Mrs. Danskin, April 22nd, from my grand father, Francis Hopkinson.

"It is natural enough, my beloved child, for you to seek to know why all communications with your kindred be hushed. The devotion of thy father, and thy mother, and thy brothers, is no less now than it has ever been. But there are causes, for the time being, which interfere, with their converse, and you must wait patiently some time longer, until they are removed from thy path."

If thy spirit-vision were unfolded, what a balm it would be to thy soul to see the devotion of thy mother, who refreshes thy inner man with her spirituality, not only when you sleep but in thy waking hours. The poetical effusions of herself are scattered around thy brain, making a bed of roses upon which thy head can rest. Do you think that without this influence of love and wisdom you could at your advanced age walk with such elasticity, and feel no weakness in the mind, no aching in the body? It is thy loved ones who sustain thee; or, in other words, they have created the inner man anew, making the outer man feel its strength and force."

With this I had to be content, and time rolled on, leaving me still cut off from all intercourse with those above.

Six months after this, being in New York, I held quite a jubilee with my spirit friends, through Mr. Mansfield. Fourteen different messages were received, all in answer to mental questions. In reply to one, whether I should again try the dial, my mother said:

"Well, Francis, I have not for a long time noticed those frolicsome spirits about you, and we think they may have found some one else to attract their attention. Advise you to take it again; you may be permitted, not only to renew, but to proceed unmolested by that class of spirits that have hitherto so troubled you. We will do all we can to guard you."

I called also, mentally, for a near relative who had passed away, about three weeks previous. The answer was curious.

"Brother Francis, excuse my coming, but I have to inform you that S.—P.—is not present. Your brother, Thorogood."

"This was my mother's first child, who lived but six months, and passed away before I was born. I doubt if any one of my friends, even, knew of such a child."

On my return home, the dial was produced, with hopes fully awakened; but, strange to say, not a word came from it. This had not occurred before in four years; my hand would scarcely touch it when the spirit seemed to be even waiting for me. I sat again and again, but to no purpose.

My old enemy, however, is always near—of that I am sure; for my hand is violently shaken just as he did of old.

In March, '68, my mother sent me a message through Mrs. Danskin, of which this is part:

"When first thy mediumistic powers were unfolded, certain conditions surrounded you; but now we are advancing thee under the law; and if you will take heed, it will sustain thee."

It is allowable sometimes for good, to let those who are nearer to earth manifest: not for thy personal good, alone, but for the advancement of the spirit's; and there are none so low, none so vile, none so uneducated but that in time, by the kindness of mortals, and the grand and beautiful teachings which we impart, they must advance into higher conditions. It is impossible to stay the spirit after one glimpse of the beautiful world be given to it."

About this time a very singular event occurred. On feeling for my pocket book to pay for a purchase, it was gone. I examined every pocket, three or four times over, but in vain. When I returned home a violent shaking announced the spirit's presence.

The following conversation took place; negative and affirmative being given as usual by one or three shakes.

"Do you know anything about this?"

"Yes."

"Have I lost it?"

"Yes."

"Shall I recover it?"

"Yes."

"Is it in this room?"

"Yes."

"About the bed?"

"No."

"About my desk?"

"No."

"The bureau?"

"No."

"On the floor?"

"No."

"On my person?"

"No."

I mentioned the circumstance to the family, and was made to examine again every part, and even to feel if it had not slipped between the lining; but no pocket book could be found.

Late in the evening while passing through a long hall, well lighted, and no one near, I felt something touch me on the breast, and there was the missing article lodged in my vest, half way out!

On reaching my room, another shaking

awaited me, which suggested the thought of spirit doings.

"Is this your work?"

"Yes."

"Did you take it from me, and restore it?"

"Yes."

"Was it to show my progress in physical development?"

"Yes."

Had I found it in my pocket, on my desk or anywhere else, I could not attribute it to the spirits' works, but placed where it was, two steps would have thrown it upon the floor.

Disappointed in every attempt to commune with the dial, another letter was addressed in Irene, to my son, and an answer came by return mail, through Mr. Mansfield. It was long and deeply interesting and my inquiry answered thus:

"Now, dear father, we see that your soul pants for a renewal of that communion once so sweet to you. We had hoped that it would have been restored; but the guides thought best to give you this rest, that those influences which have hitherto perplexed you, might turn their attention in another direction. We feel that this has nearly had its intended effect, and that the time is not far away when you will resume the dial, and all things will again harmoniously."

And thus matters still remain—for twenty months my mediumistic powers have been to me of no avail in affording intercourse with the unseen world.

A few days since, in answer to questions, my associate told me that he was anxious to commune, but is controlled by a higher power, but that he also prevented others from coming.

I proposed that they should come in alternate days, to which he assented; but how can I believe a word he says, and here comes up the question which I wish, particularly to commend to your readers, and is the main object in giving to them these extracts from my journal, for in no other way could the subject be laid plainly before. Can dark spirits so control and take possession of a medium as to prevent all bright spirits from approaching—have they the most power? The thought is shocking, but what can be done with these facts?

One eminent Spiritualist here says: Could he believe this, he would not give the subject of spirit intercourse another thought—he cannot believe in such a law.

Now let all who have had a like experience send in their contributions and shed all the light possible on the subject.

This brings to a close the extracts from "Frank's Journal." You shall now have "Frank's Religion," which will fill as many numbers.

For the Religio-Philosophical Journal.

MARY MOORE.

[Continued from last week.]

The energies of spirit life are far more active than in the earth life, we soon experience a strong desire to acquire knowledge; everything we see or hear is strange and delightful, when we first enter the spirit world, and, therefore, a strong craving of the soul to understand the law that produced, sustains and governs all these things. And it is not laborious or irksome, but it is exceedingly pleasant to gain this knowledge, our teachers are so kind and pleasant; it seems to give them so much real pleasure to give, as for us to receive instruction.

We have beautiful edifices and temples for lectures and every kind of teachings that the mind desired. Thousands congregate at these places to drink in the wisdom and knowledge of the higher and more advanced intelligence.

Oh, it is so delightful to learn of those bright and wise inhabitants of the summer land; the wonderful laws and truths that are inculcated here—all made so simple and plain that all can readily comprehend and understand them.

We, also, have our time for recreation and amusement, we can travel with the velocity of thought and view God's wonderful works as we pass; there is so much to attract the eye on every side, and fill the mind with wisdom and delight.

Oh, I could tell, methinks, for ages to come and yet the thousandth part would not be told.

The inhabitants of this sphere are so kind and loving to each other, always seeking to amuse and make others happy; cheerful and even gleeful,—clinging to each other in their walks and places of amusements, in the most loving manner, never, or at least very seldom, see them alone—no recluse found here.

Our musical assemblies here are delightful, charming, and elevate the soul—songs of praise and adoration to our Heavenly Father.

Everything, indeed, that you see around you appears to have life. Ah, yes everything, adoring and praising the Great Author of their existence.

We often walk through those beautiful groves of perpetual fragrance and eternal green, and into those soft, downy lawns—by those beautiful little lakes and on the banks of those sparkling streams of pure water; everything is so exceedingly fresh and cool, the foliage on the trees so green and bright, the fragrance of the flowers so delicious, the breeze often fanning the cheek in the gentlest manner. It produces an exhilarating effect and draws out all the aspirations of the soul into joyful praises.

Again we frequently sail upon those lovely little lakes, in the most beautiful kind of sailing vessels, more gorgeously fitted up than I supposed could have been possible; they resembled miniature floating palaces, with every comfort and even luxury that could be imagined.

The waters of those lakes are so exceedingly clear that their beautiful depths can be seen, and everything contained in them.

Sailing upon these lakes are enjoyed by all; it is delightful recreation.

These beautiful and lovely scenes, although so exceedingly enchanting to the eye and senses, have other uses of even greater importance.

The mind, which is progressive, has the widest range for improvement and advancement; here in addition to our temples of learning, both for adults as well as for infants and children, there is every conceivable process for mental culture. All nature teems with knowledge and wisdom; from the tiny flower to the mighty orbs that float in space, and perform their stupendous revolutions. All, everything that exists, teach us great and important lessons of wisdom; we are constantly receiving new thoughts, new ideas, and new conception of the power, wisdom, beauty and glory of the Great First, because, called God.

All things on earth, as well as in the spirit world, we soon discover exist and are sustained by His Almighty power. Here we behold the beauty of His wonderful laws that creates nature, develops as well as sustains them. These laws are all explained and made plain and comprehensive.

What magnitude of power and wisdom is displayed, and yet how very simple in their nature when understood.

Oh, with what rapture and delight does the mind drink in the knowledge thus so beautifully imparted, it never becomes irksome or wearied in its investigations, but draws to still higher and grander homes; always learning something new, and yet not content, but seeking and striving for still higher truths.

After a short sojourn in this delightful spirit home, and exploring this vast spiritual realm, with all its sublime beauties, and enjoying the companionship of its pure and bright inhabitants; I was accosted by a noble, bright and intelligent being, who, with a smile of holy joy, took me by the hand and said:

"Dear sister, you have been permitted to see, and enjoy, the beauties and glories of this Heavenly Kingdom, that has so very much exceeded your most sanguine expectations; your imagination could never have conceived of its splendor did beauties. Yet, dear sister, there are still higher and brighter planes that you have, not yet, been permitted to behold; the brightness and glories you could not now endure, but which is in reserve for you when you have rendered yourself worthy, by regular progression, in good and noble acts."

Your mission will now be to earth, not only to become acquainted with all its toils and afflictions of earth life, which you had no opportunity to become familiar with, but also to soothe the unhappy, relieve the distressed, and restore peace and joy to the troubled heart. You will, therefore, now return to earth and you will soon be attracted to some congenial mortal that you can come in close rapport with, one that you can read and understand the thoughts and intentions; and with that mortal, visit the sick and afflicted in mind; the oppressed and forsaken of every tongue and nation of earth. And to relieve their sufferings and distresses, to compassionate their miseries and smooth their rugged paths in life, whenever it is in your power to do so.

These labors of love and mercy will give you exceeding joy, and heighten your bliss while you are performing your duties to mortals, and when your labors are finished, your crown will be resplendently set with gems of rarest beauty, your face will shine with pure joy—your garments white as the driven snow—your joy and peace will be complete; and a higher plane of life earned,—higher glories and bliss obtained, as your rich reward."

Then it was that I felt so strong a desire to accomplish a task that appeared to be fraught with such wonderful results. Now to do something that would benefit others—that which I had done so little of, during my short sojourn on earth, seemed now to be my strongest desire—my whole soul was drawn out to the great and important work before me; to make others happy, to point out to mortals the way to life immortal, to the bright and shining courts of the delightful summer land.

Oh, how my soul panted to commence my holy mission.

I now, in company with a band of bright spirits, whose desires were in unison with my own returned to earth.

Then it was that I could plainly see, and understand, the true condition of earth's inhabitants.

Oh, what a contrast there was between the low gloomy and destitute hovels of the poor of earth, to the bright and glorious abodes of the dwellers of the summer land.

I could now see the great necessity of ministering angels, to alleviate the distresses and the horrid conditions of so very many of the inhabitants of earth.

Ignorance, poverty and disease of every conceivable kind, struck me with astonishment, and which I had never before even thought could have an existence. And in addition to physical suffering and disease, I found the greatest amount of mental anguish, religious ignorance, bigotry and intolerance, creed worshippers in the place of the true and pure worship of the Great Father.

Oh, it is sufficient cause to make angels weep.

Here we found elegant cathedrals and church edifices erected at great cost and decorated with much care and expense. These were called the houses of God, occupied by a blinded and bigoted membership and a bloated and hypocritical priesthood, with haughty authority pretending to teach earth's children the great mysteries of immortality, and the way to eternal life.

Oh, blind leaders of the blind! How far, oh, how far, vain priest, hast thou departed from the plain, pure and simple teachings of the meek and lowly Nazarine.

But I will not dwell upon these horrid mumeries of the priesthood and church.

My mission to earth, was to find some organism through whom I might reach my brother man, and in some way relieve the miseries that surround him, and add my small mite for the reformation and amelioration of the children of earth.

In a short time after my return to earth I was suddenly attracted to the person through whom these pages have been written, as the most proper instrument through which to act. But how was this to be accomplished, was the question.

I found him to be so strongly and bitterly opposed to the ministry of the angels, or to the philosophy of the spirit's return.

I followed him a long time by day and by night, and brought to my aid a band of congenial spirits, and in every way possible sought to impress him with the belief in this glorious philosophy.

But he was extremely obstinate and unbelieving. It irritated him to mention the mere possibility of such an assurance. He appeared to be so firmly wedded to church creeds and dogmas, that the task was a most difficult one to perform.

But I never faltered or despaired. At length through a Reverend gentleman, that he had at that time, the utmost confidence in, influenced him to attend a seance; in a short time after witnessing some remarkable manifestations, his doubts were in some measure removed.

But, still, he was not willing to acknowledge the facts, but was inclined to attribute it to odal force, or some unknown agency.

But his mind was awakened, and by degrees, after witnessing almost every phase of spirit manifestation, he became fully confirmed in this most beautiful and glorious philosophy, his soul has expanded out of his narrow and baneful creeds—immortality and light have illuminated his spiritual nature, and now but few happier mortals dwell on earth.

This, alone, is reward sufficient for all my long and arduous efforts. But this is not all, he in turn, is doing a great and good work.

We are now laboring together in the great spiritual work, the good seed is being constantly sown, germinating, maturing and coming to perfection.

Oh, what a rich and abundant harvest will be gathered, none can tell. He, himself, has no conception of its vastness. Eternity, alone, will determine and unfold its results.

Now, in conclusion, I desire to give my earthly sisters a word of admonition.

Our Heavenly Father, has created you, my dear sisters, to perform, in the drama of life, as important an office and position as our brother man. And for this reason you should preserve your identity; always be careful not to surrender to him your entire confidence and affections until you have proved him to be true and faithful, that your love is mutually returned. Then, and not till then, can you with safety confide in him, and give him what God, our Father, intended you should bestow. For without this caution, you liken yourself unto the ivy clinging to the oak, and if the oak should be removed before the roots of the ivy has sufficiently grown, it has no support and, of course, falls, and is destroyed.

Of all the afflictions of earth life, that females are incident to, that of blighted love is certainly the most terrible and soul crushing, gloom and sadness, with all its dire consequences follow.

Be warned, my dear sisters, by one who has passed through the fiery ordeal. Be man's equal, his companion and helpmate, nothing more, his inferior, never.

The church and false notions of society, have degraded woman far below her true position, have placed her almost upon the level of the slave. But the day is dawning, the light of the spirit world is beaming upon you and like African slavery, the chains and fetters will be broken, and woman shall stand on a level with her brother man.

Physical Manifestations.

BY C. W. JACKSON, MEDIUM.

We, the undersigned, do hereby certify that we have personally witnessed the following physical manifestations, through the mediumship of C. W. Jackson, of Oswego, Illinois, at the old public school Library Hall, South West corner Fifth and Olive streets; and we have no hesitation expressing the confidential belief that they were superinduced by a super-human agency.

Mr. Jackson, claims that the manifestations are produced by the disembodied spirits of men and women who were once inhabitants of the earth.

As soon as the manager concludes his introductory remarks, Mr. Jackson becomes influenced or entranced, and discourses briefly on various topics connected with the phenomena of spirit intercourse, and the philosophy of Spiritualism.

The audience is then requested to designate two gentlemen of their number to act as a committee for the purpose of examining the cabinet, and to effectually tie the medium so that he could not by any possible human exertion of his own unloose himself.

It is proper, here, to state that the cabinet consists simply of a wooden structure, very much resembling an ordinary bed room wardrobe with no artificial fixtures, or embellishments; and that the rope used is a simple hemp rope. No peculiar kind of rope is required, any one having the privilege of bringing his own rope with him. Skeptics are always preferred as committees so that confidence may be inspired in destroying the idea of any collusion.

After the committee have pinioned the medium to their entire satisfaction, the door of the cabinet is then closed. Two iron rings of four inches in diameter are also placed in the cabinet. Any person in the audience is permitted to furnish his own rings—so that he may know that they are solid and genuine.

Musical instruments, of various kinds, are also placed in the cabinet. We have known the door to be closed but a brief space of time, when the rings would be placed on the arms of the medium, and on every occasion the committee would publicly express a positive certainty that the tying had not been interfered with at all. The door again closed and in less time than was

required to put them on the arms they were taken off, and again the rope not disturbed. Again upon closing the door, and after a very short period of time, the medium became entirely free, every knot in the rope being untied. The cabinet again closed and the medium became as effectually and securely tied as in the first instance.

While thus tied the musical instruments, above mentioned, were played upon, and the door being suddenly opened, disclosed the fact that Mr. Jackson, was sitting quietly, apparently deeply entranced and fettered as when last examined.

He was then carried out and set on the floor, his hands and arms tied and himself fastened to the chair. The musical instruments were then placed near the feet of the persons who completely environed him by a regularly formed circle. But a moment after the extinguishment of the light, the instruments were floating around the circle in the air, and in the meantime music was discoursed from them.

A window in the room not sufficiently darkened to exclude the external light, enabled many to see them passing through the air, with no visible power upholding or controlling their movements, or delivering the music. While thus tied his coat would be taken off without molesting the rope. While in a trance state he was controlled by intelligences, that spoke unknown tongues, and sang songs in language unknown to any in the assembly. Hands of exquisite feminine beauty as also those of a more masculine appearance have been plainly visible to the material eye.

We have no reluctance or hesitation in giving publicity to the earnest conviction that Mr. Jackson is a perfectly honest man, and not a trickster, and that when the necessary conditions are strictly complied with, on the part of the audience, these phenomena can be fully and satisfactorily produced. We also have the most implicit confidence in the integrity and honesty of the manager, and believe, as he asserts, that his efforts in the matter are wholly for the benefit of humanity and the dissemination of the truth.

H. P. MOORE,
B. L. SMITH,
EPIPHAN FOX,
NATH. GRIFFIN,
MISS SARAH WHEELER,
M. WRIGHT,
C. H. LAMOREIN,
J. W. BANGS,
WM. HOLT,
A. A. GREEN,
MRS. S. GREEN,
GEO. N. TRUESDELL,
ISAAC COOK.

The "Ring Manifestation" in Baltimore.

MESSRS EDITORS—Many letters have reached me with inquiries about the youth through whose mediumship the wonderful manifestation the solid iron ring was given, some wishing to learn if the manifestation still occurred; others wishing to engage his services as a public exhibitor for pay; while others again referred to a report of fraud, and asked if he had been detected in any such attempt, my own silence upon the subject seeming to favor that report.

As my pressing business engagements prevent me from answering such inquiries personally, I must ask the privilege to say, through your columns, that if any deception or fraud on the part of the medium had ever been detected, I would immediately have made it known through the BANNER OF LIGHT.

All who know me should know that while I will sustain any and every phase of genuine mediumship, to the extent of my ability, I am equally ready to expose all attempts at imposture. The "ring manifestation," however, was entirely free from deception or fraud, and under the conditions established, fraud was absolutely impossible. The ring was only one of many forms of manifestations through this youth. He was unacquainted with the philosophy of spirit intercourse, and I think was afraid to sit for manifestations unless under the supervision of myself or some particular friend.

The ring manifestation was never given through him, I believe, except in my presence. On several occasions at our public meetings it failed to occur. He was brought to my notice and placed under my care, I believe by the direct interposition of my own immediate spirit guides. There was necessarily much care exercised in his development, in consequence of the precarious state of his health and the unfavorable conditions by which he was surrounded; his family being very antagonistic to Spiritualism. If his health had been restored and he had been freed from these unfavorable conditions, I believe he would have unfolded in physical mediumship far beyond anything that we have yet known.

The spirit who controlled him developed sufficient power, finally, to speak in loud and tolerably clear tones upon the atmosphere, without the use of the trumpet or any material or mechanical agency. I have talked thus many times with the spirit of "Osceola"—the renowned hero of the everglades of Florida. A metal trumpet has been passed from the room in which it was placed to the room below, when there was no opening through which it could have passed according to any known law of Nature.

A bell was lifted from the table on which it stood and thrown into the next room, when no visible being was within ten feet of the bell. This occurred in my presence in the broad light.

But there was another and to my mind a very satisfactory manifestation, going far to prove the entire absence of any disposition on the part of the young man to resort to trickery or deception. It was this: He had heard me often speak of the musical manifestations occurring at the Dav- enport exhibitions, and he was very desirous that something similar should be given through

himself. Consequently I placed him several times in my dressing room, with accordion, guitar, bell, &c., in easy reach of his hands, and leaving him alone with these instruments, in the dark, from thirty to forty-five minutes, there was no sound from either. Had he possessed the slightest tendency to fraud, the temptation was great and the implements were at hand.

I assert without hesitation, my firm conviction that he did not in a single instance during his whole mediumistic career attempt to impose upon any one; nor do I believe that he ever entertained such a thought or desire.

When he first came under my care he had a very severe cough, which was in a great degree checked through the prescriptions of our spirit friend and physician, Dr. Rush; and if he had remained quietly under our influence I think he would have been restored; but he could not withstand all the influences of family and church that were working against him, and he was consequently withdrawn from my care.

After considerable exposure to the severe weather of last winter and spring, his disease rapidly developed, and with consumption of the lungs, his frail form gave way on Thursday, July 2d, and his freed spirit passed to that home where no doubt media of all classes are treated with more candor and kindness than in this.

Many persons have wondered why the ring manifestation was no more heard of. This explanation will I trust be satisfactory.

WASIL A. DASHKIN.

Baltimore, Md., July 10 1868.

LIST OF BOOKS AND ENGRAVINGS

for sale at this office. All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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BY E. V. WILSON.

What the Spirits Say to Me.

Brother do the right always, and you cannot fall in present, and future happiness.

Mediums should understand their physical nature first, that they may more fully comprehend the spiritual future of their being.

Sins are two-fold material, and spiritual, material sin is the offence or covert act, against the material man, and his material surroundings. The sins against the body may cause the soul to grieve, but cannot mar its beauty in the Summer Land. The wound on the body though the body change every seven years, leaves its material record for a life time, but follows not the spiritual man into the future. But the sin against the spiritual man, if leaving a record on the spirit cannot be forgotten in time or eternity, and the spirit once given must ever mourn the hour lost, and the sin forgiven cannot be forgotten.

Live that, that thou teachest—be just to thyself and thou wilt be just to others.

Do not that in the dark, you would not do in the broad light of day.

Love little children and gather them in clusters or groups around you, for their innocence and truth, attracts spirits and angels of truth and wisdom to you.

God has never been vindictive or bitter towards man, but ever a loving Father.

The earth is thy mother, do not defile her bosom or maltreat her children.

Thou shalt not oppress thy sister or make of her a slave, but award to her every right enjoyed by yourself. Marriage delegates to thee no right to rule over her soul or control over her body.

Forced maternity and undesired children are stumbling blocks in the way of happiness.

Marriage of relations even in the fourth degree is a license to beget imbeciles and cripples.

Sin is a potent power, the railway on which truth and goodness ride into authority.

Christ was the name of the spirit that controlled Jesus for over three years, and finally left him in the Garden of Gethsemane. This spirit frequently, when teaching through the organism of Jesus, gave evidence of talent foreign to the carpenter's son; and claimed all authority, having power in heaven, on earth and in hell, or to punish and reward. He is Cruel in another character, and is the spirit Abraham met as Melchisedek in the Valley of

Jesus was the material son of Mary and begotten by Joseph subsequent to the espousal of Mary, but prior to a public avowal of the marriage of contract according to the Jewish law. He was a love child and desired by both parents and in this the law was fulfilled. He was noble of form and mingled much with the Gentiles from whom he imbibed his radical ideas. He was truthful, just and honest, and hated oppression, a man well calculated as a medium for Christ.

The Devil and the Spirit Soldier.

Lecturing at N—a city, not long since, I saw a spirit standing by a man in the rear of the room, and he (the spirit) said to me, I am this man's nephew, and was killed in battle, shot through the body, will you describe me. I did so, calling the man's attention to the fact.

He answered I know nothing about it.

I turned to the spirit for an explanation.

He reiterated the facts and said: "My uncle knows very well."

Again I stated the facts, and again he denied them. Then I asked him did you lose a nephew in the army that answers this description?

"Yes, I did"

"And about six years ago?"

"Yes."

"Then the description and death of the nephew is correct."

"Yes, but he was not shot, but died from fatigue on the battle field."

"Then in every other respect it is true?"

"Yes."

"You are mistaken uncle," said the spirit.

I repeated this to the uncle, who then said fiercely:

"I am not mistaken for I have letters from his relatives, informing me of the facts of his death."

Here the conversation dropped, and the meeting went on.

The man proved to be a Methodist minister, the Rev. Mr. Turman. The conversation took place on Saturday evening Oct. 17th inst., on Sunday morning the minister and his wife were canvassing the matter at the breakfast table analyzing the communication carefully, minister came to the conclusion that it was of the devil.

Life could not see it. After considerable conversation pro and con, the wife said that if this is nephew, I wish that in some way it could be manifested. Instantly there came a report of a gun or revolver under the table. A concussion heard in every part of the house, that passed the table, and was heard and felt by all present.

Minister said it was the devil. The wife said it was their nephew, approving the communication thus the matter stands.

The devil or the soldier, which was it? and if the devil, how came he in the minister's house. Look out, my dear minister, it is a serious matter when the devil deliberately shoots at you when breaking your fast.

But as we do not believe in a devil who goes around with guns and revolvers, we take the side of Mrs. Minister and know, that if the thing took place as they state—that it is simply an effort of the nephew to sustain his testimony by phenomena.

Give us more of the same sort, spirits and

ministers and we will take the risk of them coming from the devil.

The Great West and its Spiritual Wants.

There is no want of material out of which to make Spiritualists in the West. Liberalism is at a premium, and theology at a discount. Churches in the West are sustained by their elder brethren in the East. Bible readings is the exception and not the rule. The New York Weeklies are found in every family and well worn from constant reading, the Bible is on the table and in every family, but unsold.

Mediumship is in great demand, and the people are ready and willing to see, hear and accept reliable mediums, and such can command good pay, mere lecturing is at a discount, as well as sermonizing. The people are bored to death by lectures, I saw advertisements in a Western city of five thousand inhabitants, as follows:

Spiritualism, by Prof. W. Spiritualism exposed, by the Rev. Dr. G. F. M. D., A. S. Lecture on the Grave of King David, by Rev. B. C., late of the Holy Land. Lecture on Squills, and their effect on the Mind, Religiously and otherwise, by Prof. Physic. Democracy Triumphant in the Material and Spiritual World, by Prof. Gen. F. B. Family. And the public are assured that this is no humbug, for "his father knows his out." The Religion of the Jews, by A. Minister of the gospel. The effect of King Alcohol on Human System, by Prof. M. Grand Rally of the Republicans of this County this evening in the public square. There will be preaching this evening at the school house, at G's corner, subject, Shun Hell, for it is a very hot place. The Call of God, a lecture by Mr. S. of the church of the Call, out of God. All are invited to come and hear the call of God to his people.

Diet and Diet eaters by Charles Diet Esq. The Value of Hedge Fences to the Western Farmers by an original Hedger. Put down Polygamy and the Mormons, by one who spent eleven years in the Mormon Camp.

All the above subjects advertised to be brought before the public in the course of ten days. Is it to be wondered at that the people are tired of lectures and unwilling to promise pay to those who are not mediumistic. But let it be known that onesingle test or phenomena from spirits or spirit world, will be given, and out turns the people and out comes the quarters to, and the people will patiently wait for hours for one word of cheer from the dear ones who have crossed the river.

Said a mother to me one evening: "Are you the speaker?"

"Yes."

"Are you a medium for spirit conversation?"

"People say so."

"Can you see any spirits by me?"

"Not now."

She turned away in sadness, "Hold" I said, "I see a light with you, and there is in the light the face and form of a soldier, he was killed at Pittsburg Landing and he says you are his little wife Mary, and gives his name as Charley B."

I thank thee my Father, that thou hast given me this, in answer to my prayer, for now I know that my dear Charlie lives, and that I shall go unto him.

And this is the kind of talk the people want. Physical mediums are also in great demand. The people are awake fully, to the testimony and law. Facts, phenomena, mediumship, something practical is what the people of the West want, and when they can get them, they are ready to pay for them.

The Spirit ualist as a Missionary.

What is needed. First a man or woman with ability to adapt themselves to any and all conditions of society. Ready to speak any where, and at any time, and in any place, whether in France or out of France. Firm but not overbearing, resolute but not imprudent, fearless but not rash. One that can sleep any where, and eat anything, from a frog to an elephant.

Second. His lungs out to be made of india-rubber, voice like the sound of a clarion, full and clear, able to move a mountain, shake a house, rap on the stand, stop the earth's motion and set the sun to whirling like a top. He will be called upon to hunt up stolen horses find out wells for charitable Christians who promise the missionary five dollars, and pledge their Christian honor (?) to give a tenth of all net gains to the cause of Jesus (?) They should understand geology for they will be called upon to find salt springs, coal beds, gold and silver ore, lead and iron. Should be posted upon commercial matter for speculators will believe in every information in regard to price currents. Needs a knowledge of medicine, zoology and botany, for cats, birds, and flowers will demand his attention. Should be something of a financier and manage with economy, for he will frequently be required to ren his hall, pay the printer post his own bills, and give a dime to each person present to listen to him.

Third. He should be a little pious, for he will be called to bless old men, or cow he eats from, and return thanks for the plank he sleeps on.

Fourth. He ought to be posted in matters of state, with influence at the White House. Gifted with knowledge of politics economy politico-religious polity, medical jurisprudence, and military tactics, for some one will be convinced only, in some pet hobby, or question being answered to his or her entire satisfaction.

Fifth. He must favor democracy on the one side, and republicanism on the other hand.

Sixth. He ought to be known more than God sharper than the devil, and cunning as a serpent and homeless as a dove.

Seventh. He should be a first class speaker of good sound moral character, able to write an editorial, dress well, carry the war into grace, pay all his expenses, support a family, on fifteen hundred a year, and travel in Texas, Louisiana, and Arkansas.

Eight. Who will take the berth? Echo answers who?

LEADING THE SPIRITS.

There are many people, and among them professed spiritualists too, who in their attempts at investigation into the facts and philosophies of spirit existence and immortality, assume quite an arrogant and dictatorial mien, and (unintentionally perhaps) undertake to lead and dictate the replies that spirit intelligences shall give; thus leading or cross questioning the spirits very much after the manner of an attorney with a witness on a witness stand.

Such a course, by such as adopt it, only shows that those who do so are much more largely imbued with a disposition or spirit to teach or argue up their peculiar tenets of faith than they are with a child-like simplicity and meekness of spirit, to learn and know the truth.

In fact the world of humanity at large, are far more given to seeking to enforce their views upon others, than they are to examining those of others, to see what degree of truth there may be in them.

Very much in this spirit a writer in the *Liberal* of this city says:

I have to inform you that your Spiritual neighbors have totally failed in numerous questions which I have sent to them for an answer.

1. How am I to account for it that I can never obtain the same "word" through two different "spirits" at once? That is, I request two "spirits" to agree upon a "word," which they will communicate to me through their respective media when in different rooms.

I tell you Mr. LIBERAL, it cannot be done! Try it and see!

2. How am I to account for it that nearly, or quite all the "trance" and the "inspirational speakers" in Spiritualism, preemptorily refuse to be questioned or tested at all?

If each one is controlled by a "spirit," as is alleged, how is this unwillingness to be accounted for?

Besides the spirit manifested by the foregoing writer, there are his assumptions that "nearly or quite all trance mediums" and others, refuse to be questioned. On the contrary, they ask and invite questioning and investigation.

To sum it all up, spirits are not tested by such haughty investigators, or rather dictatorial cavaliers, with that courtesy which is due from one lady or gentleman towards another.

But bear in mind that we are not writing to condemn, but to arouse thought, and attract attention thereto. They who seek for, will find, the truth. And those who assume to lead and dictate will remain fools, weltering in their own egotistical folly.

NOTICE OF MEETINGS.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MISS.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, L. E. Allen.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ a. m. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUSK HALL.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 10½ a. m. 3 and 7 p. m.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ p. m. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ a. m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 19 A. M. Lecture at 2½ p. m., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. O. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p. m. Children's Lyceum meets at 10½ a. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ a. m., in the Machine and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. O. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p. m. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assemblies at 10½ a. m. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Circle Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. R. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 p. m. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 8 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society), Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists, hold meetings every Sunday, in Everett Hall, corner of thirteenth and fourth streets, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening, in Bowdoin Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ p. m., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 42 block east of Bowery, for moral and spiritual culture, inspirational and of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 20th street. Lectures at 10½ o'clock a. m. and 7½ p. m. Conference at 5 p. m.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DuKali avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCarrie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a. m. and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lee, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ a. m. at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. K. Moore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are held at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

ROSLINDALE, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p. m.

VINELAND, N. J.—Friends of Progress meetings are held in Plain street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Casdwell; Vice-President, Mrs. Sarah Connor; Secretary, O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Forta Gage, Guardian; Mrs. Julia Brigham and Mrs. S. S. Warner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. m., and 7½ p. m. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis, hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney H. Fairchild, Librarian; Mrs. C. O. Fenn, Conductor of Lyceum.

CHICAGO, ILL.—The Spiritualist Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian.

CHICAGO, ILL.—The "First Society of Spiritualists" resume their meetings for the fall and winter, in Library Hall. J. M. Peckles, will lecture from September, Mrs. Nettie Coburn, Maynard, in October, Dr. N. P. Fairfield, in November. Hours of Meeting ten a. m., half-past seven p. m. Children's Progressive Lyceum meets immediately after morning service.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 6th and Adams street. A. H. Worthen, President, H. M. Lanphear, Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. Plank, Guardian. Lectures, Oct. 4th 11th and 18th, J. M. Peckles; Nov., Mrs. M. J. Wilcoxson.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m. J. M. Peckles, President; Mrs. M. J. Wilcoxson, Secretary.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Progressive Lyceum of Sycamore, Ill., meets every Sunday at 10 o'clock p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m. for the purpose of discussing and answering questions. Chas. E. Elwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; J. E. Wright Guardian; J. S. Whiting, Corresponding Secretary.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ a. m., at Lafayette Hall. H. H. Cranford, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OSWEGO, N. Y.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hubert, D. H. Hubert, D. H. Hubert, E. Stockwell, V. Stockwell, E. Hubert and R. Hubert.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1865. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. C. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZO MANE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senior, Conductor; Mrs. Jane Senior, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. C. Hazeltine, President; Mrs. Jane Senior, Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANGESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. m. and 2 p. m., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., in the Temperance Hall, in Grenada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCarrie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuddy, regular speaker. E. F. Woodward Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Scitler's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hobart, President Society.

PITSMOUTH, MASS.—An Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a. m. Speakers engaged—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storor, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged—Mrs. C. Z. Taber during January.

QUINCY, MASS.—Meetings at 2½ and 7 o'clock p. m. Progressive Lyceum meets at 1½ p. m.

FOXBORO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. m.

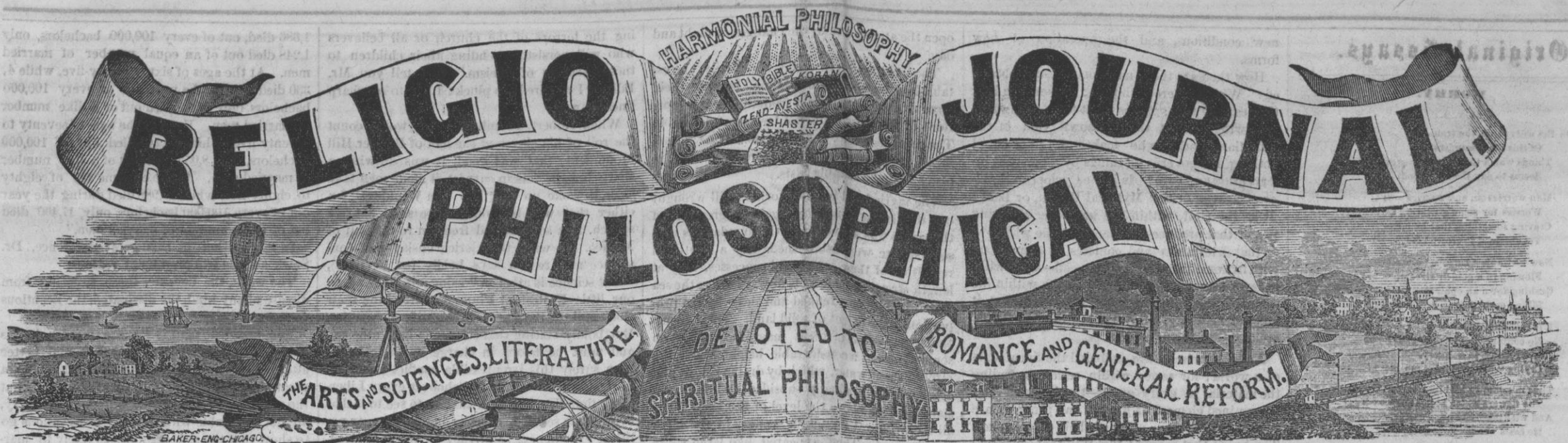
CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged—Mrs. M. A. Peckles, Feb. 1 and 8.

PITTSBURGH, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

MOKISSAN, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

DOVER AND FOXBORO, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at ½ p. m.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith,



\$3.00 PER YEAR IN ADVANCE.]

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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CHICAGO, NOVEMBER, 21 1868.

VOL. V.—NO. 9.

THE BROOK.

BY ALFRED TENNYSON.

I come from haunts of coot and fern,
I make a sudden sally;
And sparkle out among the ferns,
Te bicker down the valley.

By thirsty hills I hurry down,
Or slip between the ridges,
By twenty thorns—a little town—
And half a hundred bridges.

Till lost by Philip's farm I flow
To join the brimming river;
For men may come and men may go,
But I go on forever;

I chatter over stony ways,
In little sharps and trebles;
I bubble into eddying bays,
I babble on the pebbles.

With many a curve my banks I fret,
By many a field and fallow;
And many a fairy foreland set
With willow-weed and mallow.

I chatter, chatter, as I flow
To join the brimming river;
For men may come and men may go,
But I go on forever.

I wind about, and in and out,
With here a blossom sailing;
And here and there a lusty trout,
And here and there a grayling;

And here and there a foamy flake
Upon me as I travel;
With many a silvery water-break
Above the golden gravel.

And draw them all along, and flow
To join the brimming river;
For men may come and men may go,
But I go on forever.

I steal by lawns and grassy plots,
I slide by hazel covers;
I move the sweet forget-me-nots
That grow for happy lovers.

I slip, I slide, I glisten, I glance,
Among my shimmering swallows;
I make the netted sunbeams dance
Against my sandy shallows.

I murmur under moon and stars,
In brambly wildernesses;
I linger by my shingly bars,
I loiter round my cresses.

And out again I curve and flow,
To join the brimming river;
For men may come and men may go,
But I go on forever.

WILFRED MONTRESSOR.

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE
COQUETTE," ETC.

BOOK FIRST—THE SEVEN.

CHAPTER IX.—A BREAKFAST SCENE.

READER, the Seven are in action. Two days have elapsed since the death of Zorah.

A deed of brutal violence has been accomplished; the corpse of the victim has been deposited, with appropriate ceremonies, in the tomb; and tears of bitter agony have been shed by the mourners. In the great city, there has been no cessation of the ordinary routine of traffic and amusement. The intervening Sabbath has scarcely lessened the din of the crowded streets, or sobered the brisk activity and gaiety of the people.

Yet there are many houses unvisited by the voice of cheerful kindness. Go where we will, among rich or poor, learned or ignorant, the sad experience of the world convinces us how seldom the presence of Love can be distinguished among the household gods.

The mansion of Owen Tracey was a brick building in Third street, three stories in height, respectable in its external appearance, containing ten or twelve apartments of different sizes, suitably, and even elegantly furnished. In a pleasant dining saloon, communicating with the hall, three persons were seated at the breakfast table. These were Owen Tracey, his wife, and brother.

The master of the house was attired in a slovenly morning gown, coarse linen pantaloons, and slippers. His attention was principally occupied by the New York Herald, which was lying before him on the table.

"Will you take coffee, Mr. Tracey," said Mrs. Tracey, timidly extending a cup of the beverage toward her husband.

"Of course I will, madam," he replied, gruffly raising his eyes from the newspaper. "Don't I always take coffee at breakfast?"

"Yes," said Mrs. Tracey, still holding the cup toward him.

"Then what the deuce is the reason that you

ask me such a question? I hate to be pestered with useless questions. There, don't spill the coffee over my dressing gown."

"It was not my fault."
"Certainly not, madam. I am always to blame, whatever may happen. You are an immaculate personage, my love; said the elder Tracey, with a sarcastic sneer.

"I am at least to be treated with respect," said the lady, with an undefinable dignity of expression.

"Who wishes to treat you with disrespect?" said the husband; "but don't bother me when I am reading the newspaper—I hate to be interrupted."

Mrs. Tracey turned to Alfred Tracey, and silently dispensed the hospitalities of the table. The young man received her attentions with a mixture of deference and regard, which she could not fail to observe. He gradually diverted her mind from its depression by a conversation upon general topics. His voice was subdued and low, his manner kind and gentle; and she was insensibly beguiled into a frank expression of her opinions.

"By the by," said the young man, "we had, a pleasant party at the Willoughbys the other evening."

"I do not estimate the pleasures of large assemblies very highly," said Mrs. Tracey, with a sigh.

"Nor I; but the Willoughbys belong to the ton, and one is always sure of meeting the best society in the city at their soirées."

Mrs. Tracey assented, and the young man continued: "The lion of the evening was Mr. Montessor, the rich traveler, whose singular recognition of you excited my surprise. He seems to have been an old acquaintance of yours?"

"I knew him previous to his departure to the East," said the lady, reservedly.

"His riches, or his eccentricities, have excited some interest in the fashionable circles," said Alfred Tracey, keenly scrutinizing the countenance of the person whom he was addressing.

"His name has been connected also with a nice bit of scandal. It is said that he has a beautiful Georgian woman under his protection, and that his residence, in A—street, where he has been lying *en garcon*, is fitted up in a style of oriental magnificence. All the young fellows about town have been crazy to see her, but in vain. Fred Willoughby told me, last evening, that she had been taken ill suddenly, on Friday night, during the absence of Mr. Montessor, and died a few hours afterwards. He added that Montessor had refused to see his friends and was in a state of mind bordering on distraction."

These sentences, slowly and distinctly uttered, were listened to by Mrs. Tracey without interruption. The unembarrassed countenance of the listener defied the penetrating gaze of the young man. If any suspicions in relation to the former acquaintance of Mrs. Tracey and Wilfred Montessor had gained access to his bosom, they were at least, for the time, completely destroyed. Her reply was calm and collected.

"I pay little attention to scandal, Alfred. We cannot judge of a man like Mr. Montessor by the ordinary rules of human conduct. The qualities of his mind and heart, at the time I knew him, were such as to excite universal esteem."

"Of whom are you speaking?" asked Owen Tracey, turning abruptly from the newspaper—
"Mr. Montessor."

"Ah! the proud upstart we met at Mrs. Willoughby's the other evening. Pray, madam, where did you become acquainted with him?"

"He visited at my mother's occasionally."

"And you met him in society?"

"No, sir."

"Ah! you did not go much into society at that time, I believe."

"No, sir."

"Money makes the mare go. You are rich now, madam that is, your husband is rich, and you visit where you please. That was before you had the happiness of becoming my wife?"

"Yes, sir."

"No sir." You are devilish short this morning," said the elder Tracey, with the glance of a demon. He slowly folded up the journal he had been perusing, and threw it carelessly upon a sofa behind him.

At this moment a domestic entered the apartment and handed a card to the master of the house.

Owen Tracey glanced at the inscription, and audibly pronounced the name "Francis Mortimer."

"The gentleman is waiting," said the servant.

"Show him into my sitting room," said Mr. Tracey; "I will be there in a few minutes"

The domestic retired, and the elder Tracey commenced sipping his coffee.

"It is cold," said he, returning the cup to Mrs. Tracey; "another cup, madam."

He sipped the smoking beverage, then glancing toward his wife, he inquired:

"Who made this coffee?"

"I made it."

"You! so I supposed: and why, in the name of common sense, did you not suffer Margaret to make it—she is hired for such purposes?"

"Margaret prepared the coffee yesterday morning, and you did not like it."

"You have improved on it with a vengeance. It is devilish poor stuff."

"Brother!" interposed Alfred Tracey.

"Well, sir?"

"You are unreasonably harsh this morning."

The retired merchant, musingly inquired of the young man:

"When did this lady, my wife, constitute you her champion?"

"Brother, you forget yourself strangely. I constitute myself the champion of any lady who is grossly insulted in my presence."

"Stop, Alfred, for Heavens sake!" cried Mrs. Tracey.

The eyes of Owen Tracey glowed with the ferocity of a tiger. With hands placed upon his knees, he bent forward on the table, and in a harsh, grating voice, muttered distinctly:

"It is you, Alfred, who forget yourself. I received you into my house, I gave you from want, not to endure your impudence."

A cold, glittering smile, played upon the features of the young man; but he did not reply, the next moment Owen Tracey left the apartment.

Mrs. Tracey burst into tears.

"This brother of mine is a heartless scoundrel," said the young man.

The lady instantly checked her tears, and turning to Alfred observed, gravely:

"The man of whom you are speaking is my husband."

"And my brother."

"Say no more, Alfred; my feelings have been sorely tried, and triumphed for the moment over the necessities of my position. Do not aggravate the sufferings which you cannot relieve. And remember, also, that a wife who respects herself, and who desires the respect of others, cannot listen to remarks derogatory to her husband from any quarter."

The young man was about to reply, but Mrs. Tracey continued, imploringly:

"Spare me, Alfred."

"I am silent on the forbidden topic. Yet surely you will permit me to regard you as a dear sister, and to evince my desire for your happiness, and my sympathy for your sufferings."

Mrs. Tracey listened, not without surprise, to the young man's appeal. Her judgment of his disposition and character was insensibly shaken by the apparent openness and earnestness of his language.

"I am not ungrateful for the kind wishes of those who take an interest in me," she said, tremulously; and then added, with a faint smile—"but not a word of sympathy."

"You will accept my friendship?" said Alfred Tracey, eagerly.

"You will be my friend?"

"If you deserve it," replied the lady, seriously.

"I comprehend you, Mrs. Tracey. I have heretofore suspected that you had formed an unfavorable opinion of me—perhaps, not without reason. I plead guilty to many of the follies, and some of the vices, of youth. The restraints of parental tenderness, and benefits of a regular system of mental training, have been wanting to me; and I have grown up to manhood under the influence of associations which have not tended to instruct or elevate me. I cannot palliate my faults, but I sincerely regret them."

"You have talents, Alfred—good feelings."

"I knew what you would say. Do not seek to flatter me into a more reputable course of action. What I need principally, is a friend to whom I can freely unburden myself, who will be interested in my progress, and will reciprocate my esteem. It seems to me that the existence of such a tie would add new charms to life, and render the world a theatre of honorable exertion."

It would be difficult to analyze the precise effect which the language of the young man produced upon Mrs. Tracey. Her thoughts had been agitated by the vulgar coarseness of her husband, and the interference of Alfred Tracey had excited a sense of mingled sorrow

and displeasure. She had been accustomed to regard the latter as a young man, not destitute of intellect or acquirements, whose time was devoted to frivolous, perhaps profligate, pursuits. But the display of manly feelings and honorable intentions, which he just made, disarmed her prejudices and her suspicions.

"You do not answer me, my sister," continued the young man, in a tone of entreaty.

"My friendship can avail you little," said Mrs. Tracey, sadly.

"I live among my books, and have accustomed myself to their society."

"It is thither, chiefly—to your pleasant library and its silent guests—that I desire to be admitted."

"You will be welcome, there, Alfred, at any time."

"And we will read together the works of the great authors who have rendered themselves immortal by their genius. Shall it not be so, my sister? I am constrained to acknowledge that I have only dipped occasionally into the best English classics. I feel that the delights of novelty will be greatly enhanced by the assistance of your refined taste and critical knowledge."

"Flattery, Alfred, between friends," said Mrs. Tracey, with a very grave expression of countenance.

"I do not flatter you, but I am not insensible of your merits."

"Praise and flattery are so nearly connected," replied the lady, "that they are not easily distinguished by the best understandings. It is too much the way of the world to seek to win friendship by appeals to self-love; yet, I presume, that few are satisfied with the results of such efforts. True friendship, Alfred, is sparing of words, and prodigal of deeds."

The young man bowed respectfully. On rising from the table, he expressed his intention of commencing his visits to the library at the earliest leisure.

A Haunted House.

STRANGE SIGHTS SEEN IN A SUICIDE'S HOUSE.

The Nashville (Tenn) Press and Times of Oct. 13, is responsible for the following weird narration:

"In Northwest Nashville there stands, isolated and alone, a strange and peculiar old house, half brick, half wood, which has the reputation of being haunted. For nearly two years it has been without a tenant, and seems to be rapidly going to ruin. Here and there a shutter hangs loose, displaying a shattered window or two; and the front door is splintered as though some demon had taken sudden flight through the portal carrying away the panel and a half which are missing. Through the rifts one catches glimpses of crumbling and discolored walls, mouldy and worm-eaten floor, across which now and then may dart a stealthy rat or a troupe of vagrant mice. The place is altogether gloomy and cheerless. A ruinous fence, often patched and repaired, surrounds the dwelling, and encloses likewise a bit of ground, which shows marks of having been at some time in the past cultivated as a garden. Weeds have, however, long asserted their sway, and shoot in wild luxuriance over the decaying trellis work, which likely enough once supported a climbing vine or rose bush. The few stunted trees and the bit of remaining shrubbery, in the absence of human care, have been pruned so sedulously by the cattle which run at large over the commons, that there is little left. Tumbling rapidly to decay, blistering in the summer's sun, and racked by winter's wind, the old house is not unlike some human characters, which in similar involuntary solitude, stands like spectres along the way of life.

"As we remarked, the old house is said to be haunted.

"The story is that several years ago an old man and his daughter, both queer and sombre in their habits and ways of life, dwelt there. How they managed to live no one knew. They kept no servants, came and went in a solemn regular sort of way which brooked no curiosity. That they wanted for none of the necessities of life was evident enough, for the butcher's cart and the baker's wagon stopped regularly at the dwelling. The daughter was shy and quite plain and common in her appearance, and yet there was something, a vague ill-defined bearing of superiority, perhaps, which made her common to the neighbors who chanced to see her now and then. Her sweet voice, singing some plaintive air to the accompaniment of a guitar, could often be heard at evening after the lamps had been lighted. But finally, it was about the close of the war, the daughter sickened and died, and the old gentleman who previously had been gloomy and melancholy enough, became even more so. Often he was not seen for days together, and at last after nearly a week, during which no signs of life had been seen about the house, the neighbors broke into the dwelling and found the old man hanging by the neck from a rope over one of the rafters in the garret. It was found from papers in the house that the old gentleman had friends in Pennsylvania. These were telegraphed to and word came back to dispose of the effects bury the suicide, and forward any balance which might remain. The house was soon empty and ready for a new tenant.

"The first who came was an Irishman, but his children sickened, his wife became ill

and finally he himself took to his bed with some inexplicable complaint. Strange sights were seen and strange noises heard at night which baffled all attempts at explanation. Suffice it to say, the family left after the first month.

"An honest phlegmatic German who worked in a carpenter shop in the Ninth Ward, next took the house. But all his phlegm and want of imagination could not carry him through the sight one evening, of a sceptre swinging from a rope, supported by the identical beam from which the old man had fastened the noose which launched him into eternity, caused the German to leave even sooner than his predecessor.

"The house was months without an inhabitant but finally was let to a colored family. It was not long however, before two of the black man's children, dying with the measles, and he himself being laid up with a terrible fit of inflammatory rheumatism, during which he fancied all the demons in the bottomless pit were torturing his flesh and muscles, he collected his few household traps and moved back to his massa's plantation in the country.

"Since the colored man's incontinent departure the house has wanted a tenant, and now stands as we have described it, falling rapidly into decay. The children shun it, and content themselves with throwing stones at its cracking walls and dilapidated roof from a safe distance.

There are those who aver that the supernatural lights may be sometimes seen gleaming through the interstices of doors and windows when the wind is high and the nights are dark and gloomy."

Singular Freak of a Lunatic.

A correspondent of the Hartsville Vidette, writing from Dixon Springs, Tenn., says:

Our community was startled on the morning of the 1st of October by the information of the suicide of Levi Pitts Gregory, who lived some five or six miles northeast from this place, under the most extraordinary circumstances.

The deceased during the war received a fright from which he never entirely recovered, and has at various periods exhibited slight aberrations of his intellect, which were noticed by his friends, and some months since his reason became completely dethroned. His insanity or mania was, that a plan to hang him had been concocted by his enemies, and that they were constantly pursuing him for that purpose.

On the day of his departure, Sept. 29th, he was unusually excited, and told his wife to hang him, instead of his enemies, after that he ran rapidly from the house as if pursued, calling that they were after him. He ran rapidly toward a thicket, followed by his wife, and disappeared in the thicket. She then returned to the house, and nothing was seen of him until the morning of the 1st. There had been search made for him during the interval but without success, and on the morning of the 1st it had been announced that the search should be thorough and complete. The neighbors were to rendezvous at his house, and one in coming to that point through the woods discovered his dead body. He was hanging in the fork of a limb of an immense sugar tree, sixty-three feet from the ground.

The tree was three feet in diameter, and limberless for forty feet from the ground. He had climbed the body of the tree and ascended to the upper limb and crawled out fifteen feet upon that, and discovered that the fork that angled up from the main limb and dropped himself into it, and so perished. Taking it altogether it is one of the most extraordinary suicides on record.

The Thimble.

The name of this little instrument is said to have been derived from "thumb-bell," being at first thumb and afterward thimble. It is of Dutch invention, and was brought to England about the year 1605, by John Lofing, who commenced its manufacture at Islington, near London, and pursued it with great profit and success. Formerly iron and brass were used, but latterly steel, silver and gold have taken their places. In ordinary manufacture, thin plates of metal are introduced into a die, and then punched into shape. In Paris, gold thimbles are manufactured to a large extent. Thin sheets of sheet-iron, are cut into dies of two inches in diameter. These being heated red-hot, are struck with a punch into a number of holes, gradually increasing in depth, to give them proper shape. The thimble is then trimmed polished, and indented around its outer surface with a number of little holes, by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured, and brought to a blue color. A thin sheet of gold is then introduced into the interior, and fastened to the steel by means of a polished steel mandril. Gold leaf is then applied to the outside, and attached to it by pressure, the edges being fastened in a small groove made to receive them. The thimble is then ready for use. Those made in this manner do not wear out, as so many ordinary gold thimbles do, but will last for years. The gold coating, if cut away by needles, may be easily replaced, but the steel is of an excellent quality and very durable.

"Stopping at a village tavern in New Jersey, there came a thunder storm, and Captain Hall, an English traveller, surprised that a sparse country should have reached such a perfection in these meteorological manufactures, said to a bystander, 'Why, you have very heavy thunder here!' 'Well, yes,' replied the man, 'we are considering the number of inhabitants.'"

"The whipping post has been abolished in Delaware.

Original Essays.

WORRY.

BY N. B. G.

Oh the worry! oh the trouble!
Of this life's misadventure;
Things which the morrow proves a bubble
Seems to day the only good.

Man worries on, and worries o'er;
Worries for some glittering toy,
Craving something that he never
Yet obtained to crown his joy.

Now he wants a copious fountain,
Flowing in a golden stream,
Gushing down an ophir mountain,
Filling each utopian dream.

Ever repining, in a worry,
No content, to bless the hour,
Never resting, in a hurry,
Crying "give me! give me more!"

Thus missing, in his blind career,
The flowers which bloom anew each day
And with insensate hand and jeer
He casts the precious gems away.

Oh, man of weary, toil and trouble,
Raise your groveling eye from earth,
Toss your phantoms, wealth a bubble,
Void of true intrinsic worth.

Raise your thoughts from things material
Which weigh the soul immortal down,
Let them soar to views ethereal
There are riches, there above.

Earth's a school of preparation
For an eternal home to come;
Then let your highest, first vacation,
Be to fit you for that home.

For the Religio-Philosophical Journal.

Incarnation of the Material Earth.

BY FANNY GREENE M'DOUGAL.

These stony forms never were stirred by the thick murky air; but like wan ghosts, they stood up, still and solemn, watching in the grim silence, and the sullen light over the rank open grave of Ages. The very sunbeams seemed to sink back, sickened, from the view. The blue sky of heaven never appeared. There was no color but a dull earth, or mud color for the want of light to produce it. There was no green thing, for as yet there was not a leaf to call forth the latent elements of greenness in the air.

Yet all the attributes of this beautiful world were even then, mirrored in the gloom, and only waited the waking of creation energies that were to call them forth.

Such was the character of the Second Era, which may be termed the Period of Arborecent Fungi. It was marked by the opening of atmospheric air and organic life and the announcement of the separation of land and water, by mammoth animals of the crustaceous order, and a vegetation of crustaceous order, and vegetable forms nearly akin to them being a kind of coarse stony sponge, in shape of gigantic mushrooms and other Fungi.

But even here we recognize the spiritual principle. Even stretching up into noble types ever unfolding into finer beauty, it sang the choral song of Ages, leading on the great march of Progress and Civilization.

To trace this spiritual principle through the constitution of the word itself, out into the most remarkable phenomenon of its manifestations in the progress of human life, is the object of these writings. It will be seen that they occupy a range, extending from the first projection of crude material, up to the expanded sphere of highest angels.

After having completed the higher the introductory chapters, the work will branch out and open into the Myths, Superstitions and other Spiritual phenomena of the most remarkable nations of the earth, both historical and obsolete; and through all the great labyrinth of human being, I shall still hold fast the golden chain of Spiritual life and truth in all.

When conditions are so far refined as to prepare the way for new species, the creative energies are concentrated, and new forms of life appear. But let it not be supposed that this is a Goddess or Atheistic assumption. On the contrary, it requires the presence and power of a God so Godlike, that the highest reach of thought could not conceive of anything, beyond, above, or beneath, wider, higher, or deeper than the infinitude of such a Being. It takes hold of all power. It reaches out into all wisdom. It embraces all love. As the spirit of God is latent in all matter, so his will is involved in every fact of creation—not, indeed, by a direct or special agency—not by the putting forth of his hand in petty details; but by a time development of the original constitution with which matter, is itself, endowed, and which provides for the succession of all the series, which any given degree of development may at any time inaugurate.

In the unfolding of a single leaf, may be seen the creation of a world. The germ is thrown off from another maturer body, or parent. As an inherent feature or trait in its character, there should be, in due time, the production of leaves. By the progressive or upward tendency of life, let us suppose that the rudiments of a bud are protruded. These unfold a living point of invisible minutie; yet it contains within itself all that is necessary to the enfolding of itself. It is put in motion. It constructs cells. It draws out fibres. It gathers volume. It unfolds. It elaborates greenness. It deposits its peculiar secretions through the vital determination of its tissues. It enters into all the relations of inner and outer life and circulation, not only in itself, but throughout the whole system. In its structure it spins and weaves, and binds its beautiful network together, with a precision and delicacy, which the finest mechanical ingenuity would in vain attempt to reach.

In the conservation of itself, it establishes laws of health, nutrition and growth, of infallible truth and perfection. In its chemical changes and combinations, it produces results which the deepest arcana of science have, as yet, been unable to approach. Every one of these changes is equivalent to a distinct creation—at least, if we suppose that the divine agency must be directly in the production of every particular form—for every one of them requires the presence of

new conditions, and the operation of new forms.

How then are these marvelous results obtained? What is there without or beyond the leaf, that can say to it: "Thus shalt thou do, and no otherwise." Is it the unknown God of the Christian world, who makes all things out of nothing, and governs all things by a personal intervention and care? Is it the Cyclopean Builder of heaven or the Mythical Brahm, or Bael? It is the God within the leaf—the vitalizing power that produces motion, and the will power that determines and controls it, counted up with its constitution, cell within cell—layer within layer—force within force—and life within life—and so inspiring its whole substance, that it must of necessity, follow the law of the original archetype in the mind of God.

And so precisely, are unfolded the lineaments of a world; for series within series, pervading the material in every grade—the inherent and determined element of growth and progress, are combined in the true order of their development. The Spirit that moves; the Will that governs; the Order that harmonizes; the Love that nourishes and the Wisdom that expands, are not merely attributes of the creative energy, but manifestations of its power, which in the abundant evidences of intelligence and design, involve the necessity of a thinker and designer. And not only so, but in the complex structure of a world, the power justifies itself continually. The latent spiritual principle is, so to speak, set free and endowed with the power of generating for itself myriads of laws, by which it is to be carried with undeviating certainty, through myriads of changes, from the gross element of chaos up to the refinement of highest angels.

I am the more urgent on this point, because there is such a strong tendency, at least among the boldest thinkers, to fly off from the gross personality of the mechanical and vindictive Jewish God, to the suicidal idea of no God at all. If the higher order of minds stop short of this, they are often fain to content themselves with a Creation Principle, that acts blindly and enters into purely material conditions. But they fall far short of the highest truth, as well as of the clearest reason, if they do not see that behind this Principle, there must be Intelligence, and that this, also, must be endowed with Infinite Power, Love and Wisdom, or those elements, which can only be manifest in the character and presence of a God.

I have thus endeavored so clearly to define this leading idea, as to avoid misunderstandings, and to relieve myself of the necessity of explanation in the brief descriptions that must be given of ensuing changes; and thus premising we return to the narrative.

In the gradual process of refinement, we are slowly, but surely conducted into the opening of new eras. The mammoth infusoria in the more liquid, and the great mushroom in the more solid portions of the globe, having fulfilled their work and destiny, gave place to higher orders. Their office was nearly the same, being varied only by the difference of position. The terrestrial or vegetable growth by their life and death, had contributed to refine the air, and solidify the earth; while at the same time, the great amphibii, bequeathing to the land what they had abstracted from the water, helped also to erect the great boundaries between earth and sea.

So when at length water was formed, aquatic animals were brought forth. These again acting under still higher conditions, contributed to carry forward the great work of refinement, with vastly increasing power. In this order, came the corallines, and their fellow workers of the sea. As they were nourished by the earthy substances contained in the water, so they deposited in the structures which they built for themselves, the first foundations of really solid earth.

Thus, like their predecessors, but in a still higher degree, while they came clearing the water, they were making land. Quietly the little workers wrought on, in smaller or larger groups rearing islands and stretching out continents, with every effort still more strongly defining the boundaries of the newly separated elements.

Here it should be observed, that the assumption which has been generally maintained by the best scientific writers, that only vegetables can elaborate organism from mineral substances, is not true. That the coral and other marine organisms, did and do contribute to clear the water by building the land, is a well known truth. That these structures are not surely mechanical formations, is evident from the fact, that in them the material becomes entirely changed. This change involves the necessity of digestion, which is a vital operation, introduced for the support and growth of organism, whether vegetable or animal. If in this process the little creature could not get his own living, he would have to be furnished with an extra apparatus for the conservation of his proper food. If all other evidence were wanting, this theory is completely overthrown by the structure itself, which is extremely simple, and furnishes no means of sustaining any such complexity of office, arrangement and design. And reasoning from analogy, we may safely conclude that the polypus and its kindred forms, no more deposit coral from vegetable and animal remains, than the bee could elaborate from the pollen and nectar of flowers, mortar and granite, instead of wax and honey. It must be remembered that the primitive vegetables were almost as stony as the coral reef themselves; no animal organisms of those early periods were much more refined; so that the first workers could hardly have been tempted to prey on each other. It may be added that, with the vast quantities of nutritive material, which sur- them, well prepared by minute subdivision, they would have little temptation to assail structures or remains, which could not be had without difficulty, and were not proper to their wants.

This was not only wise, but necessary, that the first organisms should be nourished by the abundance of calcareous, and other earthy matter, which in a state of partial solution, were mingled with the waters, and diffused in the air. Their mission was to abstract and concentrate the solids and separate the land and water, and

open the atmosphere to the changes of night and day.

The marine insects would, necessarily, be established on a solid foundation, because their structures being wrought from the denser portions of the mass, could not be suspended in it. The coral therefore, and other submarine animal forms, must have reached toward the center, in order to find a suitable basis.

The myriad-fold band of workers still wrought on; and in the course of ages the great bed of the ocean was formed, and the foundations of a solid sphere were established. By a continual repetition of these wonderful processes, they at length stretched their rears upward above the sea which had become refined and clear just in proportion to the extent of solid land. These structures were often of great magnitude rising on some places to a considerable height above the circumjacent water, which by drains below, and other causes, gradually subsided and left them standing high above the level of the sea. Thus all the primeval mountain ranges in the earth were formed. They appeared like large white ball islands, stretching out in various directions, projecting their bold promontories, rearing their chalky cliffs, and shooting up their bold summits in the most varied and fantastic forms.

And thus the primitive earth stood in its care and desolate grandeur, without a single leaf, or the coolness of a shadow, in the more elevated portions to relieve the ghostly glare of the mountain chains. But these, again, furnished the strongest contrast to the coarse, rank, verdure of the dark and dreary marshes, where the great mushrooms still sprang up, to vegetate and die, while the monstrous forms that fed on them crawled and wallowed in the fermenting slime, gross and revolting in their external aspect, but interesting because they yet held in their substance the material of higher orders.

[Continued from last week]

For the Religio-Philosophical Journal.

STRAWS.

BY JAMES THOMPSON.

DEAR JOURNAL: As the order of the day in cars, steamboats, and other modes of travel is to count political "straws," and note the direction in which popular currents are drifting them, it may not be amiss; (and also to fulfill a promise which I see you hinted at lately in your paper) to note the drifting of a few progressive-straws, and see the direction in which they are tending. But first let me say, that I hope it was not a suggestion of "Planchette's" that made your types call me Jonas, instead of James; for I assure you I do not mean to be thrown overboard for fear of "preaching in Nineveh," as that name was once done with, and as probably you have no "big fish" prepared to "swallow" me: I shall go right on with my *lay* preaching and introduce Planchette into as many social circles, as will admit the *critter*. "Planchette" straws are numerous hereabouts, two marked ones I send, showing that some things can be told unknown to the person present, by this *electrical demon*.

First, a lady who has just returned from a visit East, and was spending the evening at a house where Planchette was one of the amusements; among other things was told of the death of a dear friend, who had departed since the lady's return, and the name given; since proved to be true.

Second, the daughter of a business man (and both members of the Methodist church in this city), at the very first trial was so convinced of a power outside and superior to the operator, or instrument, that she has since laid Planchette away, and using the pencil herself has given numerous tests, both of spirit influence and of her own mediumship; among others, telling the contents of a letter her father had just taken out of the office and had not yet opened. She now occasionally writes poetry and essays, such as most Spiritualists are familiar with; thereby confounding the church wisecracks, and starting the "foolish thinker" on the road to investigation.

Other "straws" in several other circles I have noted, not perhaps so well marked but all partaking of the peculiarities of intelligence, whether in its contradictions, its unaccountable truths, its perverseness, its stubbornness, its dumbness, its loquacity, sometimes telling too much, as for instance where some of the lords of creation spend their evenings; when they put their night-key in their pockets, leaving the impression at home that they have gone to the club. Eh! just think of this intelligent tell-tale in your houses gentle reader, or evening rambler, and govern yourself accordingly.

No wonder it is sometimes excommunicated, I noted a "straw" of another colour last week, pointing unmistakably in the direction of the coming conflict between "Rome and Reason," in the shape of a lecture by the Roman Catholic Bishop Hennesey of Dubuque, who is out on a lecturing tour on "education" under the direction of the Jesuit Fathers. I could not help admiring the eloquent, outspoken, unequivocal, sharp drawn lives of that unique lecture: A lecture so startling that no one could have dreamed thirty years ago, of ever its like in the United States. Just think of hearing a tall impressive, eloquent Priest, dressed in full robes of office, addressing a crowded Opera House (not much smaller than your own Crosby's) in a blaze of gas lights, three-fourths of whom were in full sympathy with the speaker, and with that peculiar facial angel, and expression of faith, without the shadow of a shade of unbelief passing across those countenances, look at whom to a scientist would leave very little doubt on the development theory: Think then I say, of hearing this man with these adjuncts stating that the Catholics in the United States are more oppressed in being compelled to pay taxes for the support of public schools, than the Irish in Ireland, for the support of the established church. His very words—shades of the Puritan Fathers! to hear him advocate the right of either putting religion in the public schools, (and by religion his religion of course,) or else demanding an exemption from paying these taxes. Threaten-

ing the terrors of the church or all believers who will persist in sending their children to those "schools of atheism." O I tell you Mr. Editor, I admired his pluck; I like to see sharp lines drawn.

When Robert Toombs, said he would count the roll of his slaves at the foot of Bunker Hill Monument; that was good, it was drawing a sharp line, he was in earnest, it made men take sides, it woke up the "Rip Van Winkles;" for either that will be done, or we shall put free speech, free schools and freemen to the gulf of Mexico. So when this clerical enslaver of conscience and reason says boldly (as he does), "that science is atheism" using no quibbling, as our little Protestant Popes do, stretching their Book and the days to meet scientific discoveries. But boldly stating that science is bold atheism, and must be taken in charge by the church; then surely this irrepressible conflict looms up in the near future, and it behooves every Liberal, Rationalist, and Spiritualist to see to it that by no time serving, careless indifference, or political expediency, shall they by word, or deed, or vote help to perpetuate the old, or inaugurate any new ecclesiastical power over the human conscience; whether by constitutional amendments or any other way, by any big, or little Pope, Catholic or Protestant. Absolute right of private judgment and the immanence of the Divine in every human soul, is the watch-word of the future.

My next "straw" is H. Melville Fay,—I see by one correspondent, that he left St. Louis in a great hurry, and by another asking for his whereabouts: As to that, there are several here also who would like to find that out too; at least they would like him to come back and fulfill one or two engagements, for the purpose of testing his mediumship as he promised. But alas I am afraid that this "straw" was overtaken by a hurricane in this region, in the shape of an exposure so thorough and complete, that I hope he has been blown to some region where the better spirit of H. Melville Fay will so scorch the "straw" of deception, and will put the fires of the hell of shame and remorse to work, so thoroughly in all the chambers of his lower and deceitful nature, that he will come out cleansed and purified. In the meantime I would advise all Spiritualists to do with him, as we are going to do with the political rebel-leaders, and traitors, *etc.*: Let him severely alone until he brings forth "fruits meet for repentance." And if this should meet the eye of H. Melville Fay in his solitude, let me advise him (among other things) to put *handles* on his models of little spirit feet so that his thumb and finger-marks will not be left in the flour, when he lifts them out of their impressions.

The next and last "straw" is glorious and golden, blowing in the right direction. I have just heard that Henry C. Wright, is engaged to lecture in this region, beginning in Rock Island next Sunday. I never hear, see or think of that man, without better hopes of the future; for just think what a world it would be, if men and women were educated up to his standard of individuality, with no infringement of a neighbour's rights, no armies or battle-fields, and with his sense of the responsibility to the God which is in every human soul; and yet his very living and being renders this future possible.

In nature the bane and the antidote, are never far apart,—we have heard the embodiment of blind unquestioned dogmatic authority; we will never have the pleasure of hearing the very incarnation of individuality. We have heard Rome, we shall now hear Reason. Would that we could see and hear him on the very spot, and before as crowded a house as the other; in the meantime, let us learn to labor, and what is still harder to wait.

Davenport, Iowa, Oct. 30th, 1868.

For the Religio-Philosophical Journal.

Important Statistics.

BY O. W. TRUE.

To bachelors and maids, and to us all, for all who have any interest in those things which are of the most vital importance upon our whole life-line, morally, hygienically, and progressively. Important are they, indeed, bearing directly as they do upon the whole social connections and, also, because we hear it sometimes said, by some of one class; "a life of single blessedness is the life for me, because a married life brings so many cares and perplexities, so many anxieties and sicknesses, so many premature old ages and deaths into a family, to weary each and every one, that it more than balances the sweet and congenial influences clustering around family and home loves, were they possessed of all that poet's song ascribes to them, it seems to me."

But, stop! please, dear reader, and not go quite so far in your conclusions. Let us see what statistics have to say upon this great life question.

Dr. Stark, a medical officer attached to the Registrar General's Department in Scotland, makes the following statements:

"From twenty to twenty-five years of age, out of every 100,000 unmarried men, 1,174 died during the year, but, out of a like number of married men, only 597, or just half the number. In other words, between the age of twenty and twenty-five years, the death-rate of the bachelors was exactly double that of the married men. As the age increases, the difference between the death-rates of the married and unmarried, decreases, but it decreases with regularity, showing a marked difference in favor of the married men at every quinquennial period of life. Thus, at the age of twenty-five to thirty years, when the number of married and unmarried men in Scotland is pretty nearly equal, of every 100,000 bachelors, 1,396 died during the year, but of an equal number of married men, only 865 died. At that period of life, also, the death-rate of the bachelors very greatly exceeded that of the married men, between the ages of thirty and thirty and thirty-five, while in every 100,000 bachelors, 1,473 died, only 907 died out of an equal number of married men."

Between the ages of forty and forty-five, while

1,686 died, out of every 100,000 bachelors, only 1,248 died out of an equal number of married men. At the ages of sixty to sixty-five, while 4,330 died during the year out of every 100,000 bachelors, only 2,385 died out of a like number of married men. Even at the age of seventy to seventy-five, while 10,143 died out of 100,000 bachelors, only 8,055 died out of a like number of married men. At the extreme age of eighty to eighty-five, while 19,988 died during the year out of every 100,000 bachelors, only 17,400 died out of a like number of married men."

In explanation of this great difference, Dr. Stark assigns two prominent reasons:

The weak, the delicate, those suffering from disease of any kind, the dissipated, the licentious do not marry."

The married man is "more regular in his habits, is better housed, better fed, and better attended to" than the unmarried, which, in a great measure, is true of the married man, but the reasons given for those who do not marry, are not applicable with us. My observations go to show that the sick are quite as likely to marry as the robust.

Although these statements and comparisons are made in another country, and drawn up among another people and may not agree exactly—mathematically—with results that would be obtained from a like comparison among us, as a nation, yet the great fundamental truth is the same, that the affectional nature of man—the law of love—has a great influence, not only over the mental man, but also, equally over the physiological man, an influence in no way unworthy of recognition.

Upon this last point, Professor H. P. Gatchell, in an article in the *American Home Observer*, (from which these extracts are made,) commenting upon these statistics exclaims, "what a sermon is contained in the facts," and then goes on to say:

"But there is another cause not alluded to perhaps by Dr. Stark, and that is the more full development of the affections on the part of the married. The affections are the strength of the character. Douglass' capacity for friendship and love of society and not his intellect bound his followers to him. Webster was much his superior intellectually, but Webster never had such a throng of personally attached adherents as did Douglass.

How meagre, in general, is the affectional nature of the unmarried as compared with that of the married. But the affectional nature is not limited in its influence to the mental, it extends also to the physiological.

"Physiological processes are conducted more vigorously with the strong emotional nature, than with the weak."

Many interesting and valuable deductions come welling up from these statistics, in their relative bearings upon the sexes, their relations, and the social questions of the day, pertaining thereunto, which are left for abler hands, and till then, to each reader, to draw, with pen, or in imagination's rich store house the lessons of the passing hour.

May each their lesson, faithfully to themselves draw.

Voices From The People.

Letter from Sister Hutchinson.

Messrs Publishers of the RELIGIO-PHILOSOPHICAL JOURNAL, you will please excuse my late renewal of subscription to your paper, and I hope to be more prompt in future, as I mean to be a constant reader of the JOURNAL as long as it waves its banner in the defense of truth and progress.

MRS. L. HUTCHINSON.

Mono, Cal., Oct. 6, 1868.

REMARKS.

Our California friends are mindful of us. They send us the precious metal, and that too, promptly and with it ever welcome words of cheer.

Don't Approve of It.

SIR: You will oblige me by sending no longer the RELIGIO-PHILOSOPHICAL JOURNAL to Mrs. H. B. Bounetheau. I cannot approve of what I read therein.

H. B. BOUNETHEAU.

Augusta, Ga. Sept. 7th, 1868.

[Remarks: The foregoing missive, we received from the husband of one of our subscribers, in Augusta, Georgia.

The lady will pardon us for giving the name of the self-constituted guardian of her rights, and pray for the hour to come, for wives to be emancipated from the worse than African slavery, that they can have the privilege of reading a newspaper of their choice, even if it does not happen to agree with the religious views of a bigoted husband.

We beg leave to say to the gentleman, that his wife's paper is paid for until the 12th of Nov. and we shall continue to send it to her, and hope she will have the independence to read it, and when the time is up, to renew her subscription, even at the peril of a divorce.

Will not the liberal minded men and women, all over the country, despise such acts and pity the actor? Poor soul, we pity thee.]

Letter From Robert Thomas.

DEAR SIR: Enclosed please find \$1.50 the price of subscription for six months. My former subscription expired the 13th of September, last, but, through your kind indulgence, you have continued to send it me, to the present date. I have been a subscriber to the paper ever since its first appearance, as an advocate of the Spiritual Philosophy; and hope so to continue while it so ably advocates the cause dearest my heart. Two numbers of the enlarged sheets, has reached me, I was as rejoiced to meet it as an old and absent friend. I am an old man, my years have already numbered three-score years and ten, and I cannot expect to continue on this sphere but a short time longer; and as Spiritualism is the anchor on which I have staved my frail barque, in the many storms

of life for the last eighteen years, I fear not that it will fail me at the last.

A few words of inquiry in regard to the far famed Planchette. Are there all equally to be depended upon, or are they counterfeits at this early stage of their appearance?

They have one in this neighborhood,—many have tried it; but with none has it worked in any degree satisfactory. It was manufactured by Kerby, and Co., New York.

ROBERT THOMAS.

Osseo, Hennepin Co., Minnesota, Oct. 2d 1868.

REMARKS.

DEAR BROTHER: Planchette work with many individuals, while with others it does not work. Brother, we should say, spirits are enabled to use it when conditions are favorable for it. When there is present a medium through whose atmosphere, or electrical elements they are enabled to move the Planchette.

How good it seems to find an old man, just ready and ripe for the spirit land—saying, "Spiritualism is the anchor on which I have stayed my barque in the many storms of life for the last eighteen (more or less) years, I fear not that it will fail me at the last."

Noble father, in our philosophy! Your example is worthy of imitation—How noble the man who dares to believe the truth, and to proclaim it to the world.

A Tart Letter.

SIR: I saw a notice in my JOURNAL, requesting me to send my post office address, as you had received my letter with one dollar of money. My address is, Jonesboro, Grant county, Indiana. I supposed when I wrote that as you had been sending me papers to that address for the last three years, that you had become some what acquainted with my whereabouts. Was at your office last spring and saw my name and address on your list, and do not suppose you have another like it, nor do I guess there is another in the United States; yet if it is too much trouble to read from the list, I will get my name and address printed on a card and send it to you that you may have it at your especial convenience. Yours, etc.

A. B. GOODYKOONTZ.
Jonesboro, Grant county, Indiana.

REMARKS.

The brother is informed that his card would be very acceptable as a token of friendship. We like such tokens of kind feelings, but as we have so many other things to think of, we might be troubled to look up his card, especially if all other correspondents should adopt the same rule and fail to give their town and state when writing us.

Our memory is not as acute in remembering names of persons and places as we wish it was. On the whole, dear brother, as it is so little trouble to give your place of residence when writing letters, we would suggest that in that particular the good old and almost universal custom seems to be the best.

Letter from S. A. Stoner.

BROTHER JONES: After the *Spiritual Republic* ceased to be issued, I received a circular from you—and one from Brother Wadsworth, each crinating the other; and presenting a good showing of his side of the question. How then (under the circumstances) could I determine who was speaking the truth? So I concluded to wait and see which of the papers would be resurrected, and if there was a possibility of its living before I would send any money. In your issue of June 6th, 1868, I saw an appeal to your friends; in which was so fair a statement, and, couched in so earnest, and modest language, that it made me feel satisfied I could send you the money with safety, and that the paper would be continued. I will say here, that it grieved me much—to hear brothers crinating each other.

Brother Jones,—at the bottom of that appeal, I saw a short article headed, "The Immensity of Divinity," which sent a thrill of exultation throughout my being, and made me respond, a great truth, a great truth. Because I have realized it since the age of fifteen, and have spoken of it thousands of times in my intercourse with men. In those few earnest and simple thoughts, and that one simple expression of the "Beloved One of Nazareth," (with your happy remarks upon it.) I think it more exalting to the refined and Spiritually minded; than all the scientific and logically written matter you could put into your columns.

Now Brother Jones, I don't take up much room—and I will suggest the idea to put it in one corner of your paper, and stereotype it for one year; so that all of the subscribers you get during that time could read it; because it is so elevating and inspiring. In fact, all such fundamental ideas should be collated into short paragraphs, and stereotyped for sometime; that your readers might meditate and contemplate upon them.

Your remarks upon it are truly applicable and explanatory, and evinces that you have a full appreciation of the loveliness, and truthfulness of the expression. When I read it I wept. Good bye, my Brother.

S. A. STONER.

San Francisco, Aug. 16th, 1868.

REMARKS.

Our readers by this time know who told the truth, in the circulars referred to.

Letter From Lavina L. Ingalls.

DEAR JOURNAL: During the first advent of the JOURNAL, I was one of its subscribers. I had just renewed my subscription when the light already flickering, went out. When under other circumstances it was renewed, it was sent to me and for the last year I have read its pages. And now I will send you two dollars as a part of my new subscription for the coming year commencing the first of November.

My friends, as the JOURNAL came to me, clad in its new and beautiful garments, just "out of the wilderness," having been supported by "leaning upon the arm of her beloved,"

my heart acknowledged the new birth in a fervent amen! And "Glory, glory to God in the highest." "Peace on earth and good will to men," was its glad response.

I feel that this new born babe, like the little stone cut out of the mountain without hands, will become a mighty power in the land, in helping to uproot all error and establish upon its ruins a glorious temple, without spot or blemish; within whose spacious walls, and at whose sacred shrine all true worshippers of our beautiful faith, with "eternal progression," for our watchword, shall meet, and from whose smoking altar shall ascend an incense so pure, that it will be felt by all earth's children, and may it not stop until it reaches the fair hills of Bulah, whose flower-crowned summits and green sides are trod by the feet of angels.

The great truths which our philosophy teaches have been for years the Alpha and Omega of my spirit. And to me it has been a great rock in a weary land.

If you should desire it I will send some dropings by the way, as connected with my spiritual experience.

LAVINA L. INGALLS.

Muskotisk, Minnesota, October 26th 1868.

Letter from Job Smythe.

DEAR SIR: I sent one dollar to S. S. Jones a good while ago for the JOURNAL, the paper has continued to come up to the present time, and now it has become so much improved that I begin to think it worth while to find out how much I am owing for what I have had. Perhaps I should have attended to the matter before but I felt that it was just as apt to be a failure as any way, and so put it off. Now its prospects brightens, and I feel as though it would be a success.

Please send me your bill and I will attend to it for I cannot do without the paper now.

I like the style now—the story if well written will be an attractive element. It is a time when people like to read fiction. Uncle Tom's Cabin did much for the slave. So well written stories are calculated to reach many who would never learn otherwise.

I have read most of the papers advocating Spiritualism ever since it has had any, and I must confess that, like Christian papers they are too much "one idea" and repetition of the same thing. Now I hope the RELIGIO-PHILOSOPHICAL JOURNAL will be full of life, variety, long stories short stories, and lively stories. One good story, to illustrate a principle, is worth ten times as much matter if it was cold and formal philosophy.

Of course you are in want of my advice or I would not have given it. But send me the JOURNAL and I can only hope it will be of such a stamp that I can feel proud to give it to my unsentimental neighbor to read, and that he may get so much interested in it that he will subscribe for it himself.

JOB SMYTHE.

REMARKS.

The foregoing letter probably expresses the views in part of at least nine tenths of those who are in arrears in payment for the JOURNAL. Certain parties who had been interested in breaking down the JOURNAL, issued a lying circular for the purpose of preventing the resuscitation of the JOURNAL. We assured our subscribers that we were in earnest in our efforts still nothing but time could establish an assurance of success in the minds of many. We hope all who are now owing for the JOURNAL will pay up promptly as Bro. Smythe proposes to do. There is no occasion for any one to enquire for the amount due, as it is easily perceived by the memorandum on the margin of the paper. Reckon it at four cents a week up to the enlargement which was on the 26th of September 1868, and at the rate of three dollars a year from that time on, in advance, whether it be for one year or half a year. Come brethren let us have our dues.

Letter From Mr. Spettigue.

DEAR SIR: I wish to express to you how delighted I am with the improvement you have made in your paper; the enterprise and energy manifested in resuscitating the paper when life was almost extinct, through the inability of your predecessors, deserves the highest praise—is a powerful claim on the sympathy and support of every liberal mind in the West. The letters of your two correspondents, Mrs. Wilcoxson and Mrs. Hyzer, in this weeks issue, is well worth the price of the paper for a year.

Your congratulatory remarks in reference to the solid advance Spiritualism is making in this city, have inspired me to write you a few lines not for self glorification, but to give an impetus to the movement in other places by showing what can be done by a little financial ability and perseverance.

Last January, the President of the First Society called a meeting, in Crosby's Music Hall, and resigned his position, stating that the Society was \$345 in debt, and no funds to pay it with—showing a letter from Mrs. Warren, who had been lecturing for them, calling on him for the amount due her and stating that she would be placed in very uncomfortable circumstances if it was not paid immediately.

No person was found to take the position—the Hall, it was thought must be closed,—the Lyceum turned out with no place to "lay its head." As the last resource Mr. Peters proposed that the constitution and by laws be suspended and that Brother Spettigue be requested to take the whole thing into his hands, and work the institution on his own responsibility.

After refusing for some time such a responsible position—with much hesitancy I accepted the position, and went to work with a will. On examining the books I found the subscription would not amount to \$25 per month, when they were actually incurring expenses of \$45 per week. I immediately turned my attention to the finances and in less than one month our receipts were four fold.

I paid Mrs. Warren,—assumed the debt of the Society, which had then paid all to \$50,—held

meetings twice every Sunday, throughout the summer, besides holding meetings at the Court House steps, paying over \$1,600, and this has been done in spite of tremendous opposition, from without and within, until to-day its truths are being felt in every church in the city.

Such has been the alarm of our orthodox brethren, that they have called upon the authorities to suppress our meetings as being dangerous to the morals of the community, a plea which every despot in Europe has used to crush the advance of human freedom.

The First Society feel themselves strong enough to start again. They have engaged Libary Hall, which I trust will prove a good success. I am much pleased to find parties hard at work to sustain these meetings.

So with Paul I rejoice that the gospel is preached.

Large houses greeted both speakers the last month. I regret the absence of the speaker at Library Hall last Sunday, and would have been happy to have furnished the First Society with a speaker had I known it in time. We always keep a reserve of inspiration to meet any emergency that may occur, in looking at the past and present, I am constrained to say with good old John Wesley.

"With my pastoral crook I went over the brook,
But now I am spread into bonds."

Trusting that this simple statement will inspire others to throw in their energies to accomplish such grand and glorious results; knowing that the truth can never die, and that Spiritualism is to become, ere long, with its facts, with its science, and its philosophy, the predominant religion of this land; reconstructing the various systems of trade, politics etc., and so bring in the happy day when ye shall have no need to say to your neighbor "know ye the Lord?" But all shall know Him from the least to the greatest. Yours, truly,

J. SPETTIGUE.

Chicago, October, 20th 1868.

Letter from Dr. P. E. Randolph.

S. S. JONES: I am nearly out of hell. Isn't that good news? I now see why I have been there. The Powers tell me that my time to act a new role in the world is at hand, and that under the control of a band of immortal statesmen, I am to be made to thunder new truths into the ears of the people against the chicanery of politicians and demagogues, North and South. I tell them I am willing.

I shall pass through Chicago in a few days, and will call on you as I proceed to Berlin, Wisconsin, which I shall make my headquarters during three months. Meantime, I will be able to resume my letters to the RELIGIO-PHILOSOPHICAL JOURNAL, just as soon as I breathe the western air.

I want a series of engagements for the whole time I am West and a word from you, will get them fast enough. The first month, I will spend in Wisconsin, the second, in Minnesota, and the third, probably in Iowa and Missouri, in fact, I am not particular, but this is probably my last lecture tour, I want large audiences to speak before. I wish some able pen, would write the life and sufferings of a spirit medium, for it would be a deeper tragedy than was ever seen on the mimic stage. That and the life of a Spiritualist editor would cap the climax beyond all doubt, for they go to heaven through the gates of hell, to a dead certainty. I propose to write you twenty-four papers, covering twenty-four topics, and the above will comprehend one of them. I lately learned that John Francis of Olathe, writes for you, and I am glad of it, for I believe him the finest brain in Kansas, and that within eighteen months, he will be one of the giants of our spiritual tribe. Keep him writing by all means, for he has the true metal, and plenty of it too.

I see R. D. Goodwin is engineering a physical medium named Jackson. He wrote me to come and take a hand in the show, but not knowing Jackson's reality, I declined until I consulted with you on this point. I know Goodwin well and of yore, he is smart, but who is this wonderful medium? Do you vouch for him? I am glad to see the RELIGIO-PHILOSOPHICAL JOURNAL, grow so. It is a good sign.

P. E. RANDOLPH.

Boston, Mass. Nov. 2nd, 1868.

[We are glad to hear from you brother, and we will venture the assertion that nine tenths of the readers of the JOURNAL will hail the appearance of your articles with delight.]

Letter from William Paul.

MR. EDITOR: I perceive from the margin on your paper, that my companionship therewith will soon terminate; a few brief months and we part company; as I am poor and an invalid and see no possible way to renew my subscription, much as I desire to do so.

My circumstances are peculiar. Infidelity and my political views have alienated my friends and relatives; and trials, persecutions, and poverty are my portion, although at times the dawn of a glorious future seems to arise and scatter the dark clouds only to usher in impenetrable darkness; and so time passes, and finds me clinging to the cherished isms, despite the taunts, imprecations and doleful howls of ignorance, bigotry and intolerance, and I shall continue steadfast; though tyranny doom me to multiplied misfortune.

The JOURNAL has been a delightful and welcome visitor, its pages abound with interesting news, it is soothing to even invalids; it unfolds the beauties of the Summer Land; it teaches that the weary and heavy laden of earth are thrice welcome and cordially greeted on entering the portals of the Summer Land; that their enjoyment and happiness will be complete, glorified spirits and angels will be boon companions in the beautiful realms of eternity.

How eminently superior is this gospel of universal freedom, liberty and salvation; to the dogmas of orthodoxy; that consign four-fifths of the human family to the abodes of eternal punishment, despair, and wretchedness, where shall be "wailing and gnashing of teeth;" and who

disrobe the supreme intelligence of his holiness and divine attributes; and consign the work of his hands to the arch fiend and his fiery dominions.

How very consolatory, indeed, according to said oracles is the reflection that beings like unto myself, must be in a less enviable condition than the beasts that perish, and in the hour of dissolution we only take a prodigious leap from the frying pan into the fire that is never quenched where the worm dieth not etc., etc.

"What can't be cured must be endured." My inheritance is disease and anguish of mind, my ability for doing good is limited, and the development of the love principle is slow; there are persons upon this green earth whom I never can venerate.

I wish you success and a rich reward, in your labor for the advancement of mankind, and for the dissemination of equal rights and justice for all I may write a more cheering contribution sometime in the distant future.

WM. PAUL.

Tipton, Ind. Oct. 20 1858.

REMARKS.

Our brother speaks from the abundance of his soul. He loves the truths of our philosophy, but desponds and grieves over the lack of means to pay for that which contributes most to his happiness. It is the result of a morbid condition of the mind—how many thousands are afflicted in the same way. Rise above it, Dear Brother—live in and nourish the higher faculties of the mind, and if you must starve any portion of yourself let it be the unthinking faculties—no man or woman need be without mental food, so long as we are willing to receive one third of a years subscription at a time. It is not wise in any one to think they cannot raise one dollar to pay for a good Spiritual paper once in four months. We know of many a poor woman who think nothing of doing it, besides supporting a large family of children. But we will continue to send the JOURNAL to you Brother rather than you should go without it in your hours of affliction.

Correspondence in Brief.

Geo. White of Washington, D. C. writes:

Our lectures for the season have commenced under favorable prospects. Mrs. Middlebrook lectured to acceptance for the month of Oct. and Miss Nettie Pease commences her lectures next Sunday.

Our first sociable was a grand success and our prospects for the future brighten. The churches are united in their influence against us, but "they that are for us are more than they that are against us."

N. F. Waterman, of Coldwater, Michigan, writes:

We are having considerable commotion in our midst, caused by many very remarkable cures that have been performed here under our eye, through the mediumship of Drs. Duke and Stewart, who have been here several weeks healing the afflicted, with unparalleled success, by simply bringing into action the all-potent elements of nature, and the recuperative power of the human system.

J. W. Cowen says:

In Plato, where I now lecture, there seems to be more than common interest manifested for the cause of Spiritualism, and new ones are still coming to listen to the glad tidings as given by the angel world.

May the truth flow on, and the light shine brighter and still brighter, until every soul shall feel its divine glow, is the earnest desire of a friend of humanity and the cause of truth.

The Episcopal Bishop of Illinois claims nearly \$18,000 dollars back pay.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for Lecturers only, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

Harrison Augier, Calamus, Clinton, Co., Iowa.
C. Fannie Allen, North Middleboro', Mass.
J. G. Albhe, Chicopee, Mass.
Mrs. N. K. Andrews, trance speaker, Delton, Wis.
Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48.
Mrs. Orrin Abbott, developing medium, 127 south Clark-street, Boston.
J. Madison Allen may be addressed, E. Bridgewater, Mass.
J. Madison Alexander, trance speaker, Chicago, Illinois.
Dr. A. T. Ames. Address box 2061, Rochester, N. Y.
Mrs. Anna E. Allen, Room 44, 129 S. Clark street, Chicago.
Charles A. Andrus, Flushing, Mich.
Joseph Baker, Editor of the Spiritualist Appleton, Wis.
Rev. J. O. Barrett, Sycamore, Ill.
Dr. James K. Bailey, Palmyra, Michigan.
Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.
Mrs. Sarah A. Byrnes. Address 57 Spring street, East Cambridge, Mass.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. H. F. M. Brown. P. O. Drawer 5865, Chicago, Ill.
Mrs. E. F. Jay Bullene, 151 West 12th street, New York.
Mrs. Nellie J. F. Brigham, Elm Grove, Colerain, Mass.
Mrs. M. A. C. Brown. Address, West Randolph, Vt.
Addie L. Ballou. Address Mankato, Minn.
Wm. Bryan. Address box 35, Camden P. O., Mich.
M. C. Bent, inspirational speaker. Address, Almond, Wis.
J. H. Bickford, Charlestown, Massachusetts.
A. P. Bowman, inspirational speaker, Richmond, Iowa.
Warren Chase, 544 Broadway, New York.
Dean Clark. Permanent address, 24 Wamesit street, Lowell, Mass.
Mrs. Cowen, St. Charles, Ill.
Mrs. Augusta A. Carrier. Address, box 815, Lowell, Mass.
Mrs. Eliza C. Crane, Sturgis, Mich. Care J. W. Elliott.
H. T. Child, M. D., 634 Race street, Philadelphia, Pa.
J. P. Cowles, M. D. Address Box 1574 Ottawa, Ill.
S. C. Child, Inspirational Speaker. Frankfort, Ohio.
Dr. Dr. Wm. Crane. P. O. box 485, Sturgis, Mich.
Thomas Cook's address is Drawer 6023, Chicago, Ills.
Albert E. Carpenter. Address care of Banner of Light, Boston, Mass.
Mrs. A. H. Colby, Trance speaker, Lowell, Lake Co., Ind.
Dr. J. R. Doty, Stockto, Ill.
Miss Lizzie Doten. A. Press Pavilion, 57 Tremont street, Boston, Mass.
Henry J. Durgin. Permanent address, Cardington,, George Dutton, M. D., Rutland, Vt.
Andrew Jackson Davis can be addressed at Orange, N. J.
Mrs. E. DeLamar, trance speaker, Quincy, Mass.
Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.

A. T. Foss. Address Hartford, Conn., care of J. S. Dow, 11 Pearl street.

A. B. French, inspirational speaker, Clyde, Ohio.
Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston, Mass., or Lagrange, Me.

Mrs. Jennie Ferrie, physical medium, Mazo Mania, Wis.
Dr. H. P. Fairfield, Greenwich Village, Mass.

Mrs. Fannie B. Felton, South Malden, Mass.
Dr. J. G. Fish. Address Hammoncton, N. J.

Dr. H. P. Fairchild, will lecture in Chicago, Ill., during November, in Battle Creek Mich., during December, in Painesville, Ohio, during January. Will answer calls to lecture. Address as above.

J. Francis, Ogdensburg, N. Y.
Mrs. Laura DeForce Gordon, Virginia City, Nevada.

Isaac P. Greenleaf. Address for the present 82 Washington avenue, Chelsea, Mass., or as above.

K. Graves, author of "Biography of Satan." Address Richmond, Ind.

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address. Treasure City, White Pine District, Lander Co., Nevada.

Dr. L. P. Griggs. Address box 1225, Fort Wayne, Ind.
R. D. Goodwin, lecturer, Kirkwood, Mo.

O. B. Hazeltine, Mazo Mania, Wis.
Dr. M. Henry Houghton. Address Rock Island, Ill.

Miss Julia J. Hubbard. Address 3, Cunston street, Boston
Moses Hall, Holbart, Lake County, Ind.

Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.
Miss Nellie Hayden. Address No. 20 Wilnot street, Worcester, Massachusetts.

Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md.
Dr. E. B. Holden, North Clarendon, Vt.

Charles Holt, Columbus, Warren Co., Pa.
J. D. Hascall, M. D. Address 204 Walnut street, Chicago.

J. W. Matthews, Hephworth Illinois.
Dr. William Jordan, Speaker, Wales, Michigan.

Wm. H. Johnson, Corry, Pa.
Dr. P. T. Jonsson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Bevidere, Ill.
Abraham James, Pleasantville, Venango Co., Pa., box 34.

H. A. Jones Sycamore, Ill.
S. S. Jones, Drawer 6023, Chicago.

Dr. G. W. Kirby, speaker. Address this office.
George F. B. Kirtledge Buffalo, N. Y.

O. P. Kellogg, East. Trumbull, Ashtabula Co., O.
R. S. King, trance speaker, care of Joseph Smith, P. O. Box 1118, Indianapolis, Ind.

C. B. Lynn. Address 607 Main street, Charlestown, Mass.
J. S. Loveland Monmouth, Ill.

Mrs. F. A. Logan, Chicago, Ill. Care of R. P. Journal.
W. A. Loveland, 35 Broadfield street, Boston, Mass.

Geo. W. Lusk. Address Battle Creek, Mich.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Mrs. L. W. Litch. Address 11 Kneeland street, Boston, Mass.
Mary E. Langdon, 60 Montgomery street, Jersey City, N. J.

John A. Love. Address box 17, Sutton, Mass.
Miss Mary M. Lyons, 98 East Jefferson st., Syracuse, N. Y.

James B. Morrison, box 378, Haverhill, Mass.
Dr. Leo Miller, Appleton Wis.

Dr. John Mithew, Washington, D. C., P. O. box 607,
Dr. G. W. Morrill, Jr. Address Boston, Mass.

Mrs. Hannah Morse, Joliet, Will County, Ill.
Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.

Mrs. Sarah Helen Mathews, East Westmoreland, N. H.
Charles S. darsh. Address Wonevow, Juneau Co., Wis.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.
Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J.

Emma M. Martin, Birmingham, Mich.
Dr. W. H. C. Martin, 173 Windsor street, Hartford, Conn

Mrs. J. Munn, Campton, Ill.
Prof. R. M. McGord, Centralia, Ill.

A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill.

J. Wm. Van Namer, Monroe, Mich.
Mrs. Puffer, trance speaker, South Hanover, Mass.

O. S. Poston, Blue Anchor, New Jersey.
Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Pike. Address St. Louis, Mo.
Mrs. Plumb, Clairvoyant, 63 Russell St., Charlestown, Mass.

J. H. Powell. Address, box 158, Vineland, N. J.
Miss Nettie M. Pease, trance speaker, New Albany, Ind.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.
J. L. Potter. La Crosse, Wis., care of E. A. Wilson.

Dr. W. K. Ripley, box 66, Foxboro', Mass.
A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.

Dr. P. B. Randolph, care box 2232, Boston, Mass.
J. T. Rouse, normal speaker, box 408, Galesburg, Illinois.

Mrs. Jennie S. Rudd, 412 High street, Providence, R. I.
Wm. Rose, M. D. Address box 208, Springfield, O.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Austin E. Simmons, Address Woodstock, Vt.

H. B. Storer, 56 Pleasant street, Boston, Mass.
Mrs. L. A. F. Swain, Union Lakes, Rice Co., Minn.

Mrs. H. T. Stearns. Address, Vineland, N. J.
E. Sprague, M. D. Schenectady, N. Y.

Mrs. Fannie Davis Smith, Milford, Mass.
N. H. Swain, Union Lake, Rice Co., Minn.

Mrs. Nellie Smith, inspirational speaker, Sturgis, Mich.
Jason Steele, State Missionary, Green Garden, Ill.

J. W. Seaver, Byron, N. Y.
Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H.

Mrs. Elmira W. Smith, 36 Salem street, Portland, Me.
Mrs. C. M. Stowe. Address San Jose, Cal.

Religio-Philosophical Journal

CHICAGO, NOVEMBER 21, 1868.

OFFICE \$4, \$6 & \$8 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
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spectus on eighth page.

S. S. JONES, EDITOR.

All letters and communications intended for the editorial
Department of this paper, should be addressed to S. S.
Jones. All business letters to John C. Bundy,
Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

STEAM CARRIAGES FOR COMMON
ROADS.

We have long implicitly believed that steam carriages for ordinary ungraded roads would yet be a success and come into quite common use. Such we have held would be, must be, the final result of the unvarying law of progress. One of the greatest drawbacks or obstacles in the way of applying steam to such locomotives, has been the difficulty of ascending inclined plains. A shrewd Scotchman has succeeded triumphantly it seems, by the account of a Scotch paper, in surmounting this heretofore insurmountable difficulty.

It says: "On Saturday afternoon a very remarkable sight was seen in this city. A train of heavily laden coal wagons, looking exactly like a luggage train, was observed coming steadily up the steep incline leading into Edinburg from Dalkeith. It was one of Mr. R. W. Thomson's patent road steamers, with india-rubber wheels, having four huge loaded wagons in tow. Each wagon weighed, when empty, two and three-quarter tons, and carried a load of five and one-quarter tons of coal, making the gross weight of the wagons thirty-three tons. The road steamer weighs eight tons. Thus a total of forty tons was in motion. The road steamer had drawn the train from Newbattle collieries, eight miles from Edinburg, over a very hilly road with rising gradients of one in sixteen. The hill from Pow Burn up to Minto street is both long and steep, but the road steamer drew its train to the top with the most perfect ease. It was very curious to watch the behavior of the patent india-rubber tires of the road steamer as they passed over the various descriptions of road surface. In the outskirts of the city, where the roads are macadamized, there were many places where broken stones had just been spread on the surface. Over these sharp, loose stones the india-rubber tires of the road steamer passed without crushing or, in fact, disturbing them in the least. The roughest and sharpest bed of broken stones sank getting into the elastic cushion of india rubber, which rose from the contact with the most jagged fragments of stone without any traces of mark of injury. The perfect command which the conductors of the train had over its movements enabled them to control its course and speed with the utmost precision. The line of the streets through which it passed are always the most crowded streets in the city, but notwithstanding all these obstacles, aggravated by the streets being at some points under repair and closed for one-half of their width, on difficulty was experienced in steering clear of every impediment.

The extremely curious way in which the whole four wagons follow, snake like in the track of the road steamer was clearly seen in passing out of North Bridge into Leith street. First the road steamer had to turn to the right, and, before the last wagon was around the corner, to the right, the road steamer had already turned sharp to the left to go into Leith street. Thus the train actually assumed the form of the letter S, every wagon going over the same ground as the road steamer, with the most perfect accuracy. The final manoeuvre was one which the conductors of the train did not expect to accomplish without breaking it into two portions. It had to be taken out of the Bennington road, which is a narrow street of thirty feet in width, into a lane twenty-five feet wide, which rises with a steep incline to the entrance gate of Bowershall Works. It was determined to attempt this narrow entrance with the entire train of ninety feet long, and it passed in at the first trial, leaving so much space to spare that it was found, on afterwards measuring the wheel tracks, a width of fourteen feet would have sufficed, though the breadth of the wagons is seven feet. The train curved in through this narrow entrance, mounting at the same time the steep incline leading up to the works, and drew up in the yard in perfect order.

There can be no doubt this invention of the application of vulcanized india rubber to the tires of road steamers forms the greatest step which has ever yet been made in the use of steam on common roads. It completely removes the two fatal difficulties which have hitherto barred the way to the use of traction engines—viz., the mutual destruction of the traction engine and the roads. The india rubber tires, imposing a soft and elastic cushion between the two, effectually protect them both from every jar and jolt—in fact, as much so as if the engine were travelling over a tramway of india rubber. The road steamer, which drew the four wagons of coal from Newbattle Collieries on Saturday, was constructed to draw less than one half of the weight comprised in the coal train."

A SPIRIT MANIFESTATION.

The manifestations of spirits, or disembodied man, as is well known, is not confined to the presence alone of those who believe in the fact and possibility of their power and ability to do so. And while this is the case, we are much amused and just a little provoked to note the manner in which the secular press receive, treat and attempt to dispose of such cases as occur amongst the unbelieving. While they are often constrained to admit the facts, they studiously attempt to ascribe them to dreams, perverted vision, or some other physical derangement of the body; or to electricity, magnetism or to some other cause equally foreign and difficult to be explained and accounted for. Stubbornly refusing to accept the only true, literal and rational, and most easily explained philosophical and scientific explanation. Thus the *Monongahela Republican* of a late date has the following; which it characterizes as a "Strange Superstition," which is currently going the rounds of the press; and which every believer will recognize, if true, as a genuine instance of spirit manifestation.

"Not very long ago the young and beautiful wife of one of our citizens was called to her final account, leaving her husband sad, disconsolate and bereft. She was buried in the adjacent cemetery, and the husband returned to his desolate home, but not to forget the loved one. She

was present with him by day, in spirit, and in his dreams at night. One peculiarity of his dreams, and one that haunted him—being repeated night after night—was this: that the spirit of his wife came to his bedside and told him that the undertaker had not removed from her face the square piece of muslin or napkin, which had been used to cover her face after death; but had screwed down her coffin lid with it upon her, and that she could not breathe in her grave, but was unrest on account of the napkin. He tried to drive the dream away, but it abided with him by night, and troubled him by day. He sought the consolation of religion, and his pastor prayed with him and assured him that it was wicked to indulge such morbid fancy. It was the subject of his own petition before the Throne of Grace; but still the spirit came and told anew the story of her suffocation. In despair he sought the undertaker, Mr. Dick-ey, who told him that the napkin had not been removed, but urged him to forget the circumstance, as it could not be any possible annoyance to inanimate clay. While the gentleman frankly acknowledged this, he could not avoid the apparition, and continual stress upon his mind, began to tell upon his health. At length he determined to have the body disinterred, and visited the undertaker for that purpose. Here he was met with the same advice and persuasion, and, convinced once more of his folly, the haunted man returned to his home. That night, more vivid than ever, more terrible, real than before, she came to his bedside and upbraided him for his want of affection, and would not leave him until he had promised to remove the cause of all her suffering. The next night, with a friend, he repaired to the sexton, who was prevailed upon to accompany them, and there, by the light of the cold, round moon, the body was lifted from its narrow bed, the coffin-lid unscrewed, and the napkin removed from the face of the corpse. That night she came to his bedside once more, but for the last time. Thanking him for his kindness, she pressed her cold lips to his cheek, and came again no more. Reader, this is a true story; can you explain the mystery of dreams?"

HOW AND WHEN SHALL WE HAVE
REST?

A correspondent of the BANNER OF LIGHT's free circles, asks:

"Would it not be best for our lecturers to speak more upon Spiritualism, and let the churches rest?"

To which the controlling spirit very truthfully replies:

"As Spiritualism seems to be the great absorbing theme of this age, I believe that a greater amount of good in a smaller space of time could be done by dealing with Spiritualism than with the churches. Your correspondent says, 'Let the churches rest!'—that is to say, if they can; but there is such an internal commotion among them that I should hardly look for rest there, for they seem to be not only warring with each other, but there is a general commotion among the members of each individual church. Spiritualism seems to have gone into the churches hand-in-hand with its twin sister, Radicalism, and those two angels are making such a commotion in all the churches that rest seems to be out of the question. That can only come when they shall have so far enlightened themselves with regard to the new isms, or old isms under new forms, that are abroad in the land or in their own hearts, as to induce that rest. They are all dissatisfied, one with the other, and to a certain extent, dissatisfied with themselves, and an earnest inquiry seems to be going out from every heart to know whether or not this modern Spiritualism is true or false. When every heart has solved the problem for itself there will be rest, and not till then."

This is the voice of reason, no matter from whom or where. It is a truth, and as such would be as much so coming from the lips of a child as from the highest angel.

Oh, how immaculately true it is that every heart, every mind and soul must "solve the problem for itself."

Truth is ever present. The elements are freighted with it. And a mind to receive it must unfold, as the rose blooms to receive the dews and sunshine of heaven.

Strange to contemplate the fact that human souls live, move and have their being in an atmosphere of truth and know it not. But so it is. Truth, the solution of the problem of religion, philosophy or the law of our being, enfolds us, encompasses us as the water encompasses the fish; and we have not to go afar off to obtain it; but merely to wipe away the obstructions, which like a veil obscures the sight of the truth. This cannot be done to or for the individual by outside or extraneous influences alone. The work must begin from within. The interior man must see truth for himself. It cannot be given as a gift or bought with a price. This process will be inevitable be an individual one, and hence slow. But to each soul who unfolds to this degree of "all truth," the age of "peace on earth and good will to men" has come. And the only difficulty in the way of perfect rest to that soul is the want of development of others to this sublime and divine degree of unfoldment, with whom he or she has to deal and mingle.

Hence the Millennium, or great day of rest, like the great day of Judgment, is all a myth. For as the day of judgment is to each soul an individual matter, even so is the era of rest. Souls will continue, for indefinite centuries to be born into it.

THE MARCH OF IMPROVEMENTS.

To the reader conversant with progress of the arts and sciences, it is at once a matter of surprise and of profound satisfaction to note the rapid and unparalleled march of improvements in the mode of traveling, within the past few years.

A few years since we were one of a party who, with a couple of pairs of cattle, coupled to a common road wagon, made a journey, of some hundreds of miles, to the South West of the great Missouri River. Such a journey, though tedious, we found to be entertaining and instructive, and count our experience attained on that occasion invaluable.

Such modes of conveyance, but a few short years since, were the only means known by which those desiring to emigrate to the great West could reach their destination.

But now we look about us like one awakened from a "Rip Van Winkle" sleep, to be made aware of the fact that through the agency of Rail Roads we can now travel as far in one hour as we could by the old conveyance in eight or ten. It is astonishing to reflect upon this fact; and it is only by becoming used to this mighty

progressive change that the novelty and wonder thereof depart.

Not only has there been progress in speed in traveling, but the inventive genius of man has made equal improvements in comfort and convenience.

Pulman's Palace Sleeping Car, is an institution which renders traveling a decided luxury compared with even the old stage coach. Most of the Rail Roads leading to and from Chicago, are provided with these conveniences for night travel. But we can speak definitely with reference to the Columbus, Chicago and Indiana Central Railway,—(late Chicago and Great Eastern, Cincinnati Air Line and Indiana Central Railway,) as we lately had occasion to occupy one of those splendid Palace Cars for a night's ride. We found that we could supper in Chicago, take a car at eight, retire at nine; and after a comfortable night's rest, breakfast in Indianapolis or other points equally distant from Chicago.

We are happy to say that we found this road in excellent condition, making good time; and what is always pleasant and agreeable in travel, its officials polite, courteous and studious of the comfort of their passengers.

Accidents seldom occur on this road, and it is justly a popular thoroughfare for those wishing to reach points East, South, and South West. Persons wishing to reach any points with which it connects, cannot do better than by giving this road the preference.

THE "CHAMPION" NUISANCE.

We can hardly find it in our plain democratic nature to dissent from the views of a contemporary, which in speaking on this subject, aptly says, as we think, that the spirit of the ancient tom-fooleries of knight-errantry seems to have reappeared in the "champions" of modern days—these terrible fellows who are perpetually in position against all comers. The devotion of the ancient humbugs in pot-metal caps, to their Dulcineas, and Dorotheas, is reproduced in the zeal of our later-day "champions" of cues, and oars, and bat-sticks; of walking, of skating, of putting up weights and putting down beer and edibles. One feels like saying to one of these "champions" "What of it?" If either had given a title of their wasted time to the mastery of some useful vocation, would it not be a better thing to do? Walking, as an exercise, is good. So is rowing. So is base-ball playing. Billiards, if carefully interspersed with some better use of time, need not be dangerously demoralizing. But as a high art each and all become abominations.

A very good test of these things is to take them home; "Father, I am the champion billiardist of America." "I am the stroke oar of the crack crew of the continent." "I am the best ball-player that ever swung a bat."

"My son, the years you have given to the cue would have placed you at the head of some useful calling. The yard stick is after all a better thing to climb by than the bat-stick or the oar, unless one would be a waterman."

The "champions" are coming to be serious nuisances, and the position the most of them occupy begins to look like the inverted pinnacle of nothing.

NEED OF REST.

A writer in *Lippincott's Magazine* says: Head-workers need more rest than hand-workers.

The old saw precisely inverted the proprieties of the case, so far as it involved them, declaring "seven hours' sleep to suffice the student, eight the laboring man, and nine the fool." The hours of hard brain work destroy, as before observed more nervous tissue, and cause a greater subtraction of the phosphates from the system than an ordinary day's work at mere mechanical labor, the proportion of grains (in weight) being as 89:77. Above everything else, brain-workers need sleep, early sleep and late sleep, and enough in the middle to feel "real stupid" at the end of it. Stupidity is precisely the condition into which this class of toilers should manage and devise and strive to get themselves for a time, longer or shorter, each twenty-four hours. Nothing rests the brain, and the whole working system like it. Narcotic stupidity, the product of ale, tobacco, or wine, is not the thing referred to, though in emergencies this may, perhaps, be had recourse to as a medicine, but the quiet, reposeful re-adjustment of the nervous conditions, and the re-charging with vital force of the nerve batteries, the contacts not yet set in motion, but only filling up the system with a blind diffused feeling of healthy sensations and reserved efficiency.

The writer of these thoughts surely spoke from experience. For, as experience is the only sure teacher, we can add our testimony to the foregoing statements, since it has been our mission in life to be both a head-worker and a hand-worker. Which experience, enables us to speak understandingly upon this topic. But when wearied from both head and hand labor, we have found from eight to nine hours of sleep and rest, none too much to refresh and re-invigorate the body and mind for a renewal of the succeeding day's toil.

THE SPIRITUALIST.

The SPIRITUALIST by Joseph Baker, of which we spoke of having removed to Janesville, Wisconsin; comes to us this week greatly enlarged and improved. Brother Baker has added a Missionary Department, which is conducted by our friend and well known fellow-laborer, J. O. Barrett.

Should the SPIRITUALIST continue to improve during the continuance of another volume, as it has during the one it has just closed, it will become a paper second to no other in the state in which it is published.

Our hope for the cause, is in the success of our journals. May they all live and grow as the SPIRITUALIST has, and may the demand for such papers, soon become an hundred fold greater than it is now.

OUR CONTRIBUTIONS.

This week we have given much of our space to various contributors, each and all of which will be found more or less interesting. One (a well written article too) is rather more personal than we should have made it. We mean the one under the caption of "Straws." We are pleased to lay Brother Thompson's essay before our readers, yet do not wish to be understood as courting or countenancing such personal criticisms against men and mediums, as he indulges in against Mr. Fay. Our desire is, in conducting a public JOURNAL, when we can not speak well of a person to say nothing at all. And we fain would imbue each and every correspondent and contributor with the same Christ-like spirit of virtuous forbearance, and divine charity.

Our mediums, whether of good or bad moral character, deserve all the support that Spiritualists can give them, and far more than they generally receive. Surely if our dear friends, angels in the household of God, can deign to use a medium of immoral character, we can surely be as patient to hear them. Mr. Fay we know to be a powerful medium for physical manifestations, as well as an able speaker in defense of the truths of Spiritualism. Further than that we have nothing to say of him, only that we ask for charity for him as we do for all, and more especially for all mediums. We have witnessed in Mr. Fay's presence, evidences of spirit power and intelligence that in their true and intrinsic worth are of far more value to the world than all he can do as a bad or wicked man, even if he were such, to counterbalance.

We are speaking of the medium, and not of his character as a man, with which we do not propose to deal. Were we to embark in such a cause, we fear we should have an endless task; for there are few but would come under the ban of criticism. Let them that are without the reach of condemnation assail Brother Fay. We prefer to cast the beams from our own eyes.

OUR STORY.

The story we are publishing is intensely interesting, and the moral taught will be found excellent. One brother, who neither subscribes for our paper, nor any other weekly Journal, devoted to Spiritualism, objects to the title of the story, "Wilfred Montessor; or the secret Order of the Seven, a romance of mystery and crime." So the world condemns our faith, our philosophy, and our own believers occasionally condemn an illustration of the goodness which follows from noble deeds, and the evil to the evil-doer. How fortunate it is, that we do not all think alike.

THE SOROSIS.

This is the title of a pert, neat, weekly publication of sixteen pages, published at 104 Randolph street, by Mrs. M. L. Walker and Co. It is devoted exclusively to woman. To this, we have no objection, in fact are glad of it, but we seriously think, it ought to be devoted to their babies, which would include all mankind. But it is no doubt the right paper devoted to the right subject. We extend to it, the right hand of fellowship and bid it God speed.

Terms, \$3 per annum.

BLUNDERS.

In the absence of our foreman last week, our devil had it pretty much his own way; the fruits of which were several unpardonable blunders in making up the forms. But he is again at his post, and not likely to be absent soon again, and will strive to give our patrons as neat a paper in mechanical appearance as issues from any press in Chicago, or the West.

MOVEMENTS OF DR. BARNARD.

We understand Dr. Barnard, of Lansing Mich., has several engagements to deliver a course of six lectures upon "The Scientific Evidences of a Future Life, its Location, Character and Condition." These engagements lie along the lines of the Mich. Central and Mich. South. and N. I. R. R. We are informed that he draws large audiences and is doing much good in establishing the truth of our philosophy. Keep him in the harness.

MISS R. C. R. DEVERE.

Mr. Spettigue informs us that he is in receipt of a letter from this lady, a Trance medium from Newport, Maine, who purposes lecturing in the West, this winter and spring. From private advices and from the BANNER, he can confidently recommend her as a test medium and lecturer.

A CONVENTION OF WOMEN IN GER-
MANY.

On the seventeenth of last month a convention of women was held at Stuttgart; but not, as would at first be inferred, to discuss the question of female suffrage, but to discuss the following points:

1. To find out the best way and means to teach young mothers how best to regulate the physical education of their children.
2. The establishment of small museums of literature, art, and industry. These museums would not merely contain the best works of literature and art especially adapted for woman, but they would principally be a kind of schools or academies. Places for meetings, lectures, and the like, in which topics, such as the education of children and matters of domestic interest, should be treated by competent women and men, if these can be prevailed upon to assist in the movement. There would also be Sunday schools for women and girls of all classes, saving banks, supply associations, offices for those that wanted places, etc.
3. The commencement of a reform in dress, chiefly directed against the vagaries of fashion, and the best ways and means to carry out this reform effectually. As a basis for this reform the following points have been accepted:
 - a. That nothing be declared "old fashioned" which has once been found useful, appropriate and becoming.
 - b. That nothing new be adopted unless it has proved itself to be both to the purpose and answering the demands of good taste.
 - c. That all garments and objects of toilet that are hurtful be put away.
 - d. To inquire whether a large saving might not be effected in things of dress, so that the

expenses might be made more appropriate to the income.

4. The transformation of benevolent female institutions into "self-supporting and earning female institutions."

Amusements.

"A Midsummer Night's Dream," which has had an unprecedented run of six weeks, is for the present withdrawn, at McVicker's Theatre. Saturday the 14th will be the last Matinee.

On Monday the 16th will witness the appearance at this Theater the well known and popular tragedian, Mr. Edwin Booth; who is engaged for the week ensuing, and perhaps longer. His repertoire for the first week is as follows:

Monday, "Brutus;" Tuesday, "Merchant of Venice;" Wednesday, "Richelieu;" Thursday, "Othello;" Friday, "Hamlet;" Saturday, "The Apostate." Seats can be secured now at the box office, and as of course, there will be a rush through the week, they should be secured as early as possible.

The Riching's Grand English Opera are performing with good success at the Opera House, and are drawing full houses. Our Daily papers have much to say of this troupe.

Another New Play has just been introduced at Col. Wood's Museum by our indefatigable friend, Mr. Aiken, the sole Lessee and Manager of this popular resort for amusements. The *Daily Tribune* says of it, and truly we have not a doubt, that "it is one of the most decided successes Mr. Aiken has yet brought out, and seems to be good for an indefinite run."

It has drawn crowded houses every night this week; and as it will probably run for some time, friends at a distance may have an opportunity to witness it.

It is entitled the Lancashire Lass. It is given with Beautiful Mechanical effects, Handsome Scenery, and Elegant Appointments.

Matinees Wednesdays and Saturdays, at half past two o'clock.

Ole Bull is again with us. He is to give concerts at Library Hall, on Friday and Saturday evenings, Nov. 13th and 14th; assisted by the following Favorite Artists:

Miss Baron, (of Boston), Soprano; Mr. Gustavus F. Hall, Baritone; Mr. Egbert Lansing, Pianist and Accompanist.

Admission, One Dollar.

Reserved Seats, Fifty Cents Extra.

Arlington Hall has changed hands. It has been thoroughly refitted and repaired, and will be opened to the public on Thursday evening, the 12th inst., by Sharpley & Cotton's Minstrels, as a permanent place of amusement.

Their programme for the week was an attractive one. There is no doubt but that the new company will cause this to be an attractive resort for all who enjoy this sort of fun.

Personal and Local.

England is actually 426 miles long.

Reversible dresses are the latest novelty for ladies.

The wonderful invention, "the steam man," is on exhibition in this city.

Canadian enterprise is aptly illustrated by an Ontario paper, that publishes Whelan's speech just two weeks after its delivery.

Joseph Livtchak, a Russian editor, claims to have solved the problem of navigating the air—The motive force is steam, and the rate of speed eighty miles per hour.

An English amateur has attained the great speed of fifteen miles per hour with a velocipede, and intends to challenge a locomotive.

A man named James Alexander Thompson supposed from the papers found on him to be a Catholic priest, was on trial in New York for burglary recently. He said he could not answer whether he was guilty or not, but he supposed he entered the room. He was fully committed.

It is estimated that over a million bushels of seed oysters have been taken from the new oyster bed off Bridgeport since Sept. 1, and there is no falling off in the supply, as yet. The oysters sell readily at fifty cents per bushel.

A despatch from the East reports that the magazine in a Turkish troop ship at Smyrna exploded instantly, killing seven men and fatally injuring seventy others.

The rumors of a large reduction of the French army, give confidence in the maintenance of peace, and the expectations of a declaration in favor of liberal reforms, by the Emperor, animated Paris, and have had a cheerful influence upon affairs in England.

The coinage system of Spain will be radically changed so as to conform to that of France.

The insane man in New York advertises in the *Herald*, enquiring if "the oldest of the two ladies who got in a Wall street stage," ect., will do so and so. Of course she won't, since each lady will insist that the advertiser refers to the other one.

Owing to the present unprecedented rush of emigrants for the Pacific States, the steamer companies find it impossible to accommodate all who would travel thither.

Two women, Mrs. Healy and Mrs. Sullivan, attempted the other day to get upon a train of cars while in motion, at Waterford, R. I., and were run over and killed.

The Astor House in New York pays \$22,000 per year for butter, \$8,000 for flour, \$150,000 for meat, \$12,000 for eggs, \$14,000 for milk and cream, \$500 for friction matches, \$14,000 for gas, and \$14,000 for coal.

"The man who raised a cabbage head has done more good than all the metaphysics in the world," said a stump orator at a meeting. "Then," replied a wag, "your mother ought to have the premium."

LATEST NEWS.

HAVANA, Nov. 4.

The Haytian war vessels, Petion and Salnave have bombarded the port of Jeremie for three days. President Salnave commanded in person. The American and English Consuls demanded that time be allowed for the removal of the women and children, but the request was denied and the bombardment commenced without further notice. Many women and children were killed. All the houses in the city, including the consuls offices, were destroyed or badly damaged. An attack was made by a land force during the bombardment, but it failed.

A British man of war is on the way to Jeremie to watch the proceedings of the Haytian fleet and prevent the violation of the rights of foreign residents, for which they show little respect.

The excitement against the Americans is increasing. This hostility is caused in part by the fact that the Haytian Government was furnished with its war vessels by the American, ship-owners, who do not refuse to execute the cruel orders of Salnave.

A telegram from the American Consul, asking that a few United States war vessels be sent there, was refused transmission over the wires.

The insurgents are 6,000 strong, numbering many Spaniards, and their cry is, "Spain, Prim and Serrano," and "Down with taxation." The troops number 10,000, and are acknowledged to be insufficient to suppress the rebellion.

General Contreras, is appointed Captain General of Porto Rico.

Olozaga and his party have issued a manifesto urging the necessity of maintaining a monarchical form of government in Spain. The Provisional Government has received many petitions for the abolition of slavery. It is positively asserted that the government will now recognize the Mexican Republic.

MADRID, Nov. 4.

The Provisional Government has abolished the customs duty in Cuba, Porto Rico and the Philippine Islands, on all goods and materials intended for works of public utility.

The London *Morning Post*, predicts the postponement of the negotiations for a new reciprocity treaty between the Dominion of Canada and the United States.

The progress of reconstruction proceeds surely, if slowly in Spain.

Marshal Serrano has nominated twenty-five Counsellors of State. Justices of the Peace have been appointed in all the provinces of Spain. Popular demonstrations have been made in Balera and the Canary Islands in favor of religious toleration, and a petition has been sent up praying the government to immediately issue a decree establishing freedom of public worship.

A large and popular demonstration took place at Cork, in Ireland, on the 9th inst., on the occasion of the funeral of James Mountain, who is supposed to have held a position in the Fenian organization. A procession of 6,000 men and women followed the remains to the cemetery. Mr. Mountain formerly resided in the United States, and was a delegate to the Fenian Convention held at Chicago, in November, 1863.

Spain, it is said, will shortly conclude treaties of peace with Chili and Peru.

An Athens special says that a thousand Cretans, who had sought shelter there, have returned.

A Warsaw special says the peasantry of Whalynia have raised arms against the Russian commander. They are led by the Catholic clergy.

A Constantinople despatch says that several conspirators, implicated in the plot against the Sultan's life, have been arrested.

PEN AND SCISSORS.

Horrid stories now are going,
Touching lovely woman's tresses;
And, ah me! it's worth the knowing
What it is that one caresses.

After such-like revelation,
Think me not fastidious grown,
If, I ask with trepidation,
Darling, are those locks your own?

The Canadians have finally discovered who their next Governor is, and approve his appointment. It wouldn't matter to Disraeli whether they approved or disapproved.

"Hon. Judas Iscariot" is the choice epithet bestowed on Mr. McDougall, a Canadian Cabinet Minister, who has flourished amazingly since he deserted his party.

"What good come to my mind I did deplore,
Because it perished must, and not five forevermore."

The fires in the Oregon mountains are driving the wild beasts into the valleys where they are committing depredations on stock, and in some instances destroying human life.

A widow who had just lost her husband was weeping bitterly for the dear departed. A friend tried to console her. "No, no," said the fair mourner, "let me have my cry out; after that I shan't think anything about it."

Judy propounds a conundrum to Charles Reade and Dion Boucicault: When a ship gets "scuttled" does it not show that it was carrying coals?

A little girl was asked by a Sunday-school teacher, what was the meaning of bearing false witness against one's neighbor. "Pleas sir," she answered, "it's when no one does nothing to nobody, and some one goes and tells on't."

There are more deacons in Weatherfield than in any other place in Connecticut. The other day a well-known deacon went to the steamboat landing to see a friend off, and as the boat started the friend said, "Good-bye, deacon," whereupon twelve men, who stood upon the wharf, immediately tipped their hats, and responded "Good-bye, sir!"

The ship Ellen Sears, hence last October for Liverpool with a cargo of wheat, has not been heard from since. Insurance money amounting to \$85,000 has been paid to the owners of the cargo.

An editor thus advertises his missing hat: "The gentleman who inadvertently took our new beaver, and left an inferior article in its stead, will do us infinite kindness by returning ours, and he shall receive our warmest thanks and two apologies; an apology for the trouble we have given him, and the 'apology for a hat' he has left us."

Old lady—I wish to purchase a copy of Lord Byron's works, bound in calf. Shopman.—Yes ma'am; will this one suit you? Old lady.—The calf looks dull and bloated; can you show me another? Shopman.—They are all the same, I can assure you, ma'am; it's in consequence of the cattle plague. Old lady buys the book, perfectly satisfied.

The following conversation, which, had it come to his knowledge, the late Mr. Leech would have used as an illustration of "Life in the Mining Districts," has just been repeated to us: First collier—There has been a foire (explosion) at Jackson's pits. Second collier—My fether worked there. First collier—Yes, and he was blowed all to pieces. Second collier—By gum; why, he's got my knoife.

Englishwomen are actively engaging in the Disraeli-Gladstone contest. Ladies of rank, among them Lady Tuley and Lady Imberly sign calls for political meetings and figure on the platform.

LIFE'S UNFOLDINGS.

OF THE
WONDERS OF THE
UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press.

By the Guardian Spirit of David Corless.

S. S. JONES,

Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove, McHenry Co., Ill.), through whom this work was given, has been a careful observer of the phenomena of "Modern Spiritualism" for over twenty years and during that time he has been the humble medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The Introduction entitled "The Unfolding" treats of man as the grand objective ultimate of Life's Unfoldings:

In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal ultimate good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life; and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of "Gravitation, organization &c., the author says:

We now come to the unfolding of Life; and would have understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfolding of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of "the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of "How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained."

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As heretofore noticed, our State Missionary, the well known and eloquent speaker and medium, Dr. E. C. Dunn, will enter upon his field of labor the coming month. His route of travel during October will be along the line, and vicinity of the Alton and St. Louis R. R.

Those desiring his services should apply immediately by addressing the Secretary of the Missionary Bureau, or the Dr. himself at his residence in Rockford Ill., P. O. 1000. Entertainment and a room for him to speak in is all that is required of the friends.

J. N. MARSH, Secretary.

No. 92 North Dearborn-street Chicago Ill.

SPECIAL NOTICES.

Mrs. Danforth, 313 East 33d Street, N. Y.

DEAR FRIEND: It is now some two months since my attention was first drawn to your advertisement of Dr. William Clark's remedies. And although I had little faith at the time in receiving any benefit from taking the same, as I have tried for many years different medicines and their perscriptions that I hesitated for some time before I could make up my mind to write to you, for a diagnosis of my case. Which I finally did as you well know—since which time I have continued taking Dr. Clark's Magnetic Syrup, and am now on the fourth bottle and so much improved, as to be able to attend to all my family duties.

Until I heard of you and commenced taking the remedies prescribed, I had been the most intense sufferer both in body and mind—and for years had vainly tried to receive assistance but with no good results, taking during the time the greatest quantity of mercurial medicines. All of which as your spirit guide very wisely states were more of an injury than a benefit to me.

Then too, my mind was so completely racked with the idea that I had cancer in the stomach, having been so informed by one medium I counseled long ago, and more recently with the idea that I had a tape worm; as the last person I consulted, previous to you, so informed me. I am now pleased to say, that the magnetic syrup you sent me together with the pills, has completely restored me, and I am able once again to sleep quietly and attend to the duties of life.

Remain, very truly yours,

MRS. OLIVER LEWIS,

7 Bank Street, Newark, N. J.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers. The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

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Aid us in our Work

Communications from the Inner Life.

He shall give His angels charge concerning thee."

Frank's Journal—No. 21.

SPIRIT TELEGRAMS.

The last package contained, as I thought, the final extracts from my journal; but there is a great deal of interesting matter still left, and particularly in regard to spirit telegraphing, which many of your readers know but little about.

You address a letter to some spirit friend—seal it in a dozen envelopes if you please, and use every precaution you can desire to prevent its being opened without detection—on one occasion it was secured by a riveted eyelet through the middle—this letter you endorse, with the usual fee, to some medium, who is developed for that purpose. I have had more than thirty answers through J. V. Mansfield, 102 West 13th street, New York, and not one at fault. In a few days your letter will be returned, perfect as when sent, with a full and complete answer to every word. One of my letters contained nine questions, numbered in cancellation order, and the reply came numbered in like manner.

Three months after the departure of my son, I addressed him the following letter.

"April 5, '69. My dear Joseph, you have been long enough in the spirit world to realize the truth of what I so earnestly strove to teach, but which you so much despised.

You have also learned from your dear Anna that the communication I received from her, through this medium, was indeed from her; and perhaps you now think that her dying request, to give no heed to spiritualism, was not in wisdom, and both of you prefer it had never been uttered. You now view this whole subject in a very different light and I wish you to unburden your heart to me fully. Your father.

In a few days this letter was returned by Mr. Mansfield, perfect as when sent, and with the following reply:

"My dear father, my dear father, on the bended knees of my soul—my spirit, do I implore you to forgive, your stubborn, self-willed son. I was erring, wrong, wrong, wrong, all wrong; though I thought I was right, and that you were, to all intents crazy upon the subject of spiritualism. But, father, you are right, and I was wrong, wrong, wrong.

Little could I have realized what one short hour of spirit life would reveal to me. While nearing the brink of the river which separates your world from this; my mind was deeply exercised by thoughts of what you often told of life beyond the grave, and of my promise to dear Anna, that I would touch not, taste not, handle not the subject so distressing to her sensitive, pure heart. I patiently awaited the summons of the oarsman that was to paddle me over the river which separates time from eternity.

Father, who do you think I met first on the opposite shore? It was Frank and my darling Anna; who came bounding up to me, and all I could hear for a time was "my brother," "My husband," "My brother," "My husband," have you come at last to join us in the realms of bliss?"

I clasped the hands of both—I kissed them; and we passed on to a beautiful bower, which I was assured they had prepared for me—knowing I was soon to join them.

When seated, I said: Anna why do you not inquire about our dear, lovely daughters?

She replied, "Joseph, I know all about them, for I am with them every day; and though they know not that their angel mother watches over them; yet I see them, and by and by will show myself to them unmistakably. But, my dear, dear husband, I implore you to forgive my last wicked request, not to meddle with the subject of Spiritualism."

She wept, bitterly, and said: "Oh, could I but have known the one thousandth part of that which father said—in all the earnestness of his soul, beseeched me to hear, how differently would I have charged you in that final leave of you in the mortal body."

I threw my arms about her neck, pressed her to my bosom, and said:

"Anna, darling, say no more, but pray to God to forgive us both for our stubbornness, and for the grief we caused our dear father."

This, my dear father, is a brief account of my entrance into spirit life. I hope soon to be able to tell you more minutely of what then, and since, has transpired in my heavenly home.

Father, I now see that had I heeded your advice, touching my health, in going to some healing or magnetic man, I should now be with my idolized daughters; but the promise to my darling Anna I would not have broken, even though it led me into the jaws of death.

(I had implored him to consult Dr. Newton, but in vain.)

And, now, dear father, tell me, oh, tell me, if you can forgive me. And forgive me, too, for what I said defamatory of this medium.

Father, fear not—were I in the body form, and had your knowledge of the future, I would not exchange it for all the wealth of Maryland. Rich, rich are you with treasure that never perishes. Then let your light shine—fear not the sneers of the infidel world; but thank God, with your whole soul that you live in an age when a highway has been thrown between your world and this.

Tell the dear ones that I am safe and that they will see me again. Tell them to look aloft and see Truth in golden letters shine. Tell them to seek the blessed truth of spirit communion. It will enable them to dwell happily and peacefully below, and prepare them for that life which awaits them beyond the grave.

Father, do, do assure me, and Anna, that we are forgiven. Your loving son, Joseph."

About the same time, I despatched the following:

Some weeks after this he conversed with me, through the dial, at a considerable length—much of it is too personal to be given here, but in the course of it he said:

"Father, you are well fitted to instruct me,—it is the first attempt to commune in this way I gave you a message through Mr. Mansfield, and it rejoiced me to see how happy it made you.

Cruel was my treatment of you, for what you considered a religious duty; you intended it for my good—I received it in scorn. You were regardless of consequences to yourself, hoping only to give me some light—you cared not for the world's sneers, if you could effect one dear one's knowledge of the truth. And for all this you were content to suffer.

Dear father, a great change was wrought upon me when Frank and Anna unfolded the truth as it regards my conduct to you. They told me that all our spirit friends had grieved that one so dear to them should have marked a course so unlike what is due from child to parent. They reminded me of your loving care of me in childhood and in youth, which made but little impression at the time, but which now I regard with amazement, and wondering how I could have been so insensible of your love.

After Frank and Anna had been with me awhile, your father and mother came. I knew them instantly, although your mother had passed away when you were a child. Grandfather I had often seen. I perceived there was something on their minds which I feared to learn. At length grandmother spoke:

"Joseph, said she, pray to God for pardon; you are a great sinner."

In an instant, all my guilt was as if printed in letters of fire before me. I fell to the ground in agony. Every thoughtless word; every unkind speech; all my unfillial conduct; all, all came up in terrible array against my agonized soul. How bitterly I mourned and lamented.

Grandfather then took me by the hand and said:

Joseph, you have been a most ungrateful child. You have caused your father many bitter tears, many sleepless hours, many an anguished moment; and all this against the kindest father I ever knew. His only thought was for the welfare of his children; and all the recompense he asked was their love. Your guilt has been great, but God has mercy for all. Lift up your heart to Him, in earnest appeal for forgiveness, and lose not a moment to gain your father's also.

Then I got Frank to impress you to send me that letter, through Mr. Mansfield, and great was my joy to learn that he had succeeded. You gave your forgiveness freely, and it lifted a burden from my heart."

About the same time I despatched the following:

"My dear sister, Maria. Nearly a year has passed, since a long and painful illness closed your earthly trials, and you were ushered into a higher life; there to join that dear child who had ministered to your wants with such filial love, and who preceded you but a few short months. No doubt she was the first to welcome you.

And when husband and children, father and mother, and hosts of dear friends had clustered around, with a joyous reception—what thought first engaged your attention? Was it not that the New Dispensation, which your dear brother so earnestly taught, and which I believe you could not altogether ignore, was indeed true, and have you not since learned that many of the creeds and dogmas of the church have no reality in spirit life?

Give me a long letter, dear sister, and open your heart, fully, to your dear brother, Frank."

In a few days came the reply.

"My very dear brother. Yours of the 20th., I received, and the joy it gave me to learn you had addressed me among the dear departed, was, indeed, overwhelming. Dear Frank came for me, and said:

"Father has called for you; now, Aunt Maria, get ready and meet him promptly; for he is expecting much from you."

Brother, that Frank is a darling, he is a pet with all who know him. His brother Joseph, thinks him a wonder—he is so good; and his entire aim and object seems to do every body good. He never was known to play pranks upon earnest seekers after truth, as some of the spirits do; and when Frank is about, those fantastic spirits seldom attempt it. They quail under the look of one so pure, so honest, so good.

Well, brother I thank you for your faithfulness to me. I know full, well dear brother, that I often wounded your sincere heart, with my skeptical contradictions of truth so earnestly and feelingly spoken; although at last I did feel more than I was willing to acknowledge; and, yet, even to my latest breath, I had doubts, if when the candle of life is extinguished there was any assurance it would be re-lighted on the other side. I was naturally of a skeptical turn of mind, and although I tried to have faith and hope through the church; yet, brother, my only hope was in your assurance of immortality, and to the latest breath my last thought was: Is Spiritualism true? If so, God be praised—come messenger Death—I bid adieu to earth, and all that is so dear to me.

I stepped on board the boat that bore me from the shore of Time, and as Time's shore receded, I caught sight of the other—and, oh, thought I, worlds would I gave could I but speak to you, and say: God bless my dear brother, and the old dial. Truths, truths have they both uttered, and yet the world cries, "impudence."

Oh, my brother, fear not—God and angels are with you. Let the world scoff and sneer, and call you fool—trust in the hands of such as have thus far piloted you on your boisterous voyage. Your barque is sound—with no timber sprung, not a bolt started; and will last until you enter the bay of eternal repose.

Yes, I was met by my dear parents and children, and the meeting please imagine, for I have no language to describe it.

Then the dear one, who preceded me but a few months, said:

"Now, mother, what do you think of Uncle Frank?"

My child, I replied, all that he told us, which we so much doubted, is not only verified, to the letter, but even more glorious than by him represented. The language of our souls from that moment has been, first to praise God, and then to thank you, dear brother, for your unceasing labor of love for us.

Dogmas and creeds, leave them to those who must be led by them—they are fast crumbling—one short day, of spirit experience in the life beyond—what a sermon could be preached upon it! Your sister, Maria."

Having recently read in the BANNER, that Miss Mattie R. Cassien Wickliffe, of Newark, New Jersey, was a medium for sealed letters, I concluded to shoot an arrow at random in the shape of the following letter to my son, who passed away in 1833, at the age of five years.

Baltimore, September, '68. My dear Frank, I cannot forget that you were the first, from beyond the grave, to prove to me that though a man die, he yet lives. Much pleasant intercourse have we had through different mediums, and now I make an effort to draw you from your bright spirit home, to give me information on a subject that troubles me a good deal.

I wish to know why it is that I have been deprived of all intercourse through the dial with the loved ones above. For more than three years it gave response the moment my hand was laid upon it; but for eighteen months past, not a word from any one. Replies have been given me to this question from mother, Joseph and Uncle H—but none are altogether satisfactory—they do not explain all about these undeveloped spirits, that have been my constant attendants for more than five years. They do not inform me by what law it is that this class of spirits have so much power as to exclude all bright spirits from communing with me.

How long must this state of things continue? Is there no hope of my again conversing with you through the dial? Write me fully on this subject. Your dear father.

In a few days the answer came, and a more perfect one was never given.

"My dear, dear father, again I come with unbounded pleasure to give you a happy greeting. It is a long, long time since we have conversed with each other, and yet you must have known that your boy was still hovering near, and ever by your side; but you felt me not, you heard me not, you saw me not, yet I was there and still am there.

I know that you are worried, and long to erase this trouble from your mind. Well, before long, we will again try, dear father, to communicate through your hand. Know that this has been done for a wise purpose. The replies that you had before were the best that could then be given. You do not understand, dear father, the development that a medium must pass through; as for instance, you being used very frequently to write, and then cease all at once, and you know not the cause. Mediums are often thus treated, and your case is not different from others. Sometimes this control ceases to give opportunity to higher development. However, we shall again try to use your hand for writing.

The undeveloped spirits that have been around you in the past are now more developed, they will perform some of their manifestations through you when they can control. They will prove for you good guardian spirits.

Have patience awhile longer, dear father. Grandmother, Joseph, Uncle H—all send love to you. Yes, we will again communicate through the dial. Accept the love of your spirit-child, Frank."

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

From Our Young Folks
LITTLE BROWN HANDS.

They drive home the cows from the pasture,
Up through the long shady lane,
Where the quail whistles loud in the wheat fields,
That are yellow with ripening grain.
They find in the thick waving grasses,
Where the scarlet-tipped strawberry grows,
They gather the earliest snowdrops
And the first crimson buds of the rose.

They toss the new hay in the meadow;
They gather the elder-bloom white;
They find the dusky grapes purple
In the soft-tinted October light.
They know where the apples hang ripest,
And are sweeter than Italy wines;
They know where the fruit hangs the thickest
On the long, thorny blackberry vines.

They gather the delicate seaweeds,
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that have drifted to land.
They wave from the tall rocking tree tops
Where the oriole's hammock-nest swings,
And at night time are folded in slumber
By a song that a fond mother sings.

Those who toil bravely are strongest;
The humble and poor become great;
And form these brown-handed children
Shall grow mighty rulers of state.
The pen of the author and statesman—
The noble and wise of the land—
The sword and the chisel and palette,
Shall be held in the little brown hand.

From Our Boys And Girls.
Sea Things—Corals.

Walking with a friend on a point of the Rhode Island coast, to witness the unusually frank confidences of an extraordinary ebb tide, which exposed, to the eye and foot, rocks hitherto sacred to the cool privacies of tautog and perch, we were tempted farther to explore the recesses concealed by a huge flat stone, to learn what surly crustacean or retiring annelid might lurk in the shallow water below. If the presence of a too confiding lobster, or of some rare crab,

or, better yet, the sensitive bloom of the anemone, would have been a sufficient reward for that astonishing feat in heavy gymnastics,—the turning of that stone,—what a generous recompense and unexpected delight met us in the discovery of a lump of living coral, fastened to the bottom of the stone, which had served at once as roof and foundation to the building!

In our reading we had neither of us learned that New England waters furnished any living specimens of this industrious polype, though I well remembered seeing a large fragment of rock coral dug from the bottom of a well thirty feet below the surface, in an inland town of Connecticut, a specimen of which I had cherished in my boyhood, without, however, knowing its significance.

Belonging to the same species, the *Astraea*, was this now before us in its living beauty, of course considerably agitated by its summary introduction to air and sun. But we soothed its perturbed mind, or minds, in a bucket of sea water, and took it home to admire and study, where we had the pleasure to see it unfold its many arms from every little starry cell, till the whole base seemed covered with a pearl-mist, a veil of living vapor.

In the centre of each animated bloom was the mouth—a sort of fairy's work-pocket, gathered up as with a puckering string; and from the base of the pocket radiated the arms—a dozen or so, of semi-transparent pulpy fingers, soft and white, such as polypes, and other patrician first families love to exhibit. For the coral polype, though a radiate of the same low order as the anemone and urchin, and for the most of his days a worker in lime and stonework, is really one of the genuine oldest families, antedating, by many ages, *us parvenus* in creation.

Observe, on the starred surface of a nodule of rock coral, the porous depressions between the more solid walls; you will see where the animal makes his personal home, into which he retreats when disturbed. Each individual, like a soldier in the ranks, is responsible for his own arms. He has also a stomach, to which he holds, in some sort, a personal title, and he has a private mouth, taking any quantity of precarious rations from those pulpy fingers; for these master builders, once enlisted, can never go aboard for wages. But here individuality ceases; nutrition is a family concern, the common property of all, and the coralline polype who should attempt to monopolize the product of his own gastric juice would be no better than a deadhead in the community. In return, the stockholders are furnished with a company skin, to cover the entire calcareous skeleton, within which they live; for the coral-lines wear their bones outside the flesh, like a *stayed* damsel.

In their infancy they are free denizens of the great deep, navigating the stormy ocean with paddles not the hundredth part of a hair in thickness; Free-Masons in after days, building the foundations of continents, in gigantic reefs of the most durable hard finish—authentically, by millions of years, the oldest branch of that venerable fraternity. After becoming fixed, they further increase by budding; a new member of the brotherhood blooms from the side of an old inhabitant, and works with the rest, as well contented as if he had enjoyed the freedom of the whole Pacific.

By some secret chemistry of their vital organism they separate the carbonate of lime from the water, and mould about them the solid fabric which we know as coral, in a thousand beautiful forms, of oak trees, shrubs, lichens, ferns, domes and columns, fan-palms, and vast wavy leaves, like the tail of a peacock; every species guided by some wonderful instinct of its own. There, their palace tombs are formed like the convolutions of a human brain, as if the midwife did some deep thinking down there out of sight; here they fashion cells like the bees, a fossil honeycomb, whose honey in ancient specimens is crude petroleum; and around the Australian shores they have built a monstrous dike, almost a thousand miles in one continuous line—such a break-water as the combined nations of earth could not construct; and in the Mediterranean they have sent up forests of splended red trees, of which the least little stem is treasured as a jewel.

The coral builders cannot live at a depth of more than thirty fathoms, nor work where the tide leaves them for any considerable time. Yet in the very depths of the ocean their walls rise abruptly, so that between two casts of the lead may be a difference of a hundred fathoms, while there are reefs that rise from forty to three hundred feet above the level of the sea. Of course these busy boys never built them there; for though they are masons, they have no ladders, and though seafarers of divers sorts, they have no diving-bells. Some accommodating earthquake puts his shoulder to their submerged continent, and pushes it up into sunshine and air, or he sets his giant foot upon it, and sends it to the stormless depths, where its beauties are kept safe in everlasting calm.

When they have fringed an island with their living belt, it sometimes sinks slowly out of sight, while they persistently build up their border wall, till at last nothing is left but the encircling reef. This gets tumbled up from the edges by the breakers, piled still higher by light drift, pushed up by slow degree, or nudged out at once by the elbow of an irate earthquake, and becomes a lagoon island, an *atoll*, of which multitudes are to be seen in the Pacific and the Indian Ocean.

It is reckoned that lands to the extent of fifty thousand square miles, at least, have been submerged, leaving only these atolls to record their place, the gravestones buried islands; and the deep sea reefs indicate a much greater loss, where the subsidence was faster than the polypes could build; showing that real estate in those parts had no appreciable difference from movable property.

It has been justly said that the greatest discovery of our lives, is that the world is not so bad as, in the first disappointment of youth's extravagant expectations, we are disposed to regard it.

Winter's Stories.

A mouse was once caught in a jeweller's shop which had a gold ring on its neck. The poor creature had evidently suffered from its finery, for the neck was much swollen on each side of it. The gentleman recognized the ring as one of a pair that had disappeared mysteriously some time before. A servant had been suspected of the theft, but very unjustly, as it now appeared. Probably the mother mouse, when out foraging, had taken the ring to her nest. A mendelosome young baby of hers had poked his head through it, and then had been unable to get it out again. The ring did not grow with his growth, and so proved a literal "choker" of a most uncomfortable sort. What Mrs. Mouse did with her other ring was never discovered. Some search was made for her nest, but without success.

Pet crows have a great fancy for shining things, but it is something unusual for mice to make off with such objects. The little creatures have a peculiar habit of hiding away their supplies, in some convenient nook, intending to call for them when they get ready. Some corn was laid about the stove one night to dry, and the next morning, when the fire was made, all the holes on the covers of the stove began to smoke. On examination, they were found to be filled with corn, which had been left there for safe-keeping till they could be carried off to the nest. A lady's shoe also had a good many grains in it, much to its owner's surprise. The experiment was tried on several evenings, and the shoe was always found to contain the most corn, as it was probably thought to be the best hiding-place.

But, alas! "the best-laid schemes of mice and men" are often all in vain. A good old mouser left in the kitchen over night put a stop to all such thieving tricks. It is the best mouse-trap ever invented, and destroys more of these small thieves than we ever suspect. If all the cats were killed off in any town, it would soon become a very undesirable place to live in.—*Presbyterian.*

Letter from Santa Barbara California.

S. S. JONES: I will now comply with your request and give your many readers an account of this part of California. It is in latitude 34° 14' north, and longitude 42° 32' west from Washington, about 7½° south and 32° west of Chicago. We are in latitude south of the southern part of Tennessee.

Nature gave us a better harbor than it did the citizens of Chicago. One fourth the expense of your bridges will construct piers that will make our harbor perfectly available and quite convenient. We find it difficult, however, to get from our harbor to the interior of the state, without going down the coast about forty miles, on account of the mountains. That does not affect the farmers, but limits the aspirations of corner lot town property speculators. Eventually we will have one of the finest seaport towns, for summer resort, health and recreation that can be found in America. We have mineral, and hot springs of excellent quality, beautiful mountain scenery, and climate that cannot be surpassed in the world. Saratoga will be no where except in reputation.

For the last three months I have observed the general temperature with care, and will state that on an average the mercury stands within three deg. of 68 at least six days out of seven. The hottest day in June the mercury stood at 81½ degrees. While you were melting down like candles a few days ago, our thermometer indicated that it was not three degrees warmer than usual. The nights are invariably cool, and we have few flies and no mosquitoes. The beauty of our climate is caused by our latitude, land and sea breeze, the proximity of the mountains to the sea and the direction of our coast and coast range of mountains. If the great architect had placed a gap in the mountains here, for the benefit of commerce, we would have had high winds at least once a day in the summer season, and much of the beauty of our climate would have been wanting. The reader can form some idea of the interior of the state, with regard to the intensity of the heat, from the following story:

It is said that on the other side of the coast range, where they have no sea breeze, it is so excessively hot that a gambler, accustomed to the climate, returned the second night after death to hunt his blankets. Our latitude and the same philosophical principles which cause the deep snow on the east side of Lake Michigan and the mildness of the fore part of their winters, cause our mild winters here. Our house plants grow throughout the year in the flower garden. We seldom have frosts.

This is our dry season and the aqueous blessings of heaven have fallen on us in homopathic doses only, since the first day of May, and yet I never saw east of the mountains a nicer looking potato patch than can be seen in our garden, planted since the rain. Other vegetables do quite as well.

There are about two thousand inhabitants in our town. It was settled nearly a hundred years ago, and has just waked up, like Rip Van Winkle, to find the new bricks fast replacing the ancient and crumbling adobies. Its growth is becoming greatly accelerated.

Green corn has been selling in the market for months and that planted in March is now on the table. We have corn just up. I know of no reason why we cannot have green corn, new potatoes and spring chickens the year round. Oats grow wild and are a pest. Barley was harvested long ago. All of these crops yield far better than in Illinois. The fog in May rusted the wheat badly on the coast.

So far as I know northern fruits, except currents do remarkably well. Strawberries and blackberries were ripe and in blossom in April, and of the former we had a fine dish late in June. These fruits have a long season. Grapes grow to perfection. I have seen the big vine near here. It measures thirty-four inches around in the smallest place, and forty-four a little higher up the trunk. It shades ground enough for a village garden, and according to various estimates, produced from two to six tons of better grapes than I ever saw in the East.

Frontier Department.

BY..... E. V. WILSON.

Spiritual Communications.

The following facts are from the Circle of Spiritualists in the city of M—, Kansas. At our circle a spirit said:

"There will be an Indian war this fall, and many will be killed on the Salmon and Republican rivers, and late in the fall many of your citizens will be called on to fight the Indians."

This was early in the summer. We asked, "Will we be in danger?"

"Yes, but will not be attacked, you will be threatened."

"What will keep them from attacking us?"

"You are so strong."

"What evidence can you give us that this will be so?"

"On the fifth day of this four Indian spies will ride into your city, and through it; leaving your city going up the valley of Big B— river. And after them on the same day, a white man will follow, and be in town all day, he is their interpreter, and will follow them at night out of the city. This man can be identified by his hat, vest and coat. The Indians by the horses and blankets. They will come into the city at sunrise. The white man will be very friendly, asking many questions under pretence of buying for the up county traffic."

On the morning of the day specified, the Indians came, then the white man, all was as related and fully identified. The massacre on Salmon and Republican rivers, took place at the time mentioned. And to day several regiments of Kansas Cavalry, are ready for the plains. This communication is as well certified as the fact that the RELIGIO-PHILOSOPHICAL JOURNAL is printed in Chicago. What will our opponents say to this? Is not truth stranger than than fiction.

Yet another. At the same circle a spirit came and said: "I am from Sag Harbor, my name is Charley Bradley. Dr. Miles has made a fine improvement on his place—built a two story addition to his house. I have not seen him, I mean your old friend I—, I have been in Sag Harbor to day."

The questioner had not been in Sag Harbor in ten years, but said, "I will write and ascertain the facts."

"Do so," said the spirit.

This was done, and an answer by return mail confirmed all that was said in the circle. Remember this was in Kansas, over one hundred miles west of the Missouri river, and the improvement on Long Island N. Y.

I am permitted to make the following extract from the letter.

SAG HARBOR, Oct., 18, 1868.

FRIEND PRATT: Mr. G—, has just shown me a letter from you. I do not know when I have heard from you before. I have often thought of you, wondering how you were progressing. I am glad to hear that Spiritualism is flourishing with you. It is more popular with us than when you lived here, it seems to be more generally understood. We have regular meetings twice a week. Our principle medium Mrs. S—, is a speaking, writing and clairvoyant as well as prescribing medium. Dr. Miles attends our circle, and receives prescriptions for his patients, that is when it is difficult for him to understand their case. She is also a very good test medium. In trance she will predict certain events several months before hand, and invariably these events have come to pass. As for instance, on Christmas night 1866, at a circle held at my house, Miss H—, that had departed the spring previous, took possession of our medium. The spirit appeared very melancholy. In life she had been the playmate of Mary S—y. The spirit told us that in a few months Mary S—y would be with her in the Summer Land, and told us the cause and all the particulars of her death. We were very much astonished to hear such an announcement. Mary had been married but a few months to Col. Peter F—h, and she was so lively and well, with such bright prospects before her, it seemed impossible for it to be so; but at our next meeting the spirit told the same story again. We concluded to keep our knowledge to ourselves. Well, one of the leaders in the Methodist church, Capt John W—s, begs an invitation to our circle, and the communication was repeated to him. He became exceedingly excited about it, and although cautioned to secrecy, he must tell his wife and she told some one else, and the whole thing got out. My! my! what a tempest it created. It got to the S—y family, and they were very indignant. We felt very sorry that the communication had got out, our medium was bitterly persecuted, and was obliged to leave her mother's house. But we rallied around her and agreed to sustain her—and she is now doing better than ever. The spirit came again and confirmed all that had been told, and further said, that Mary would be buried in her silk wedding dress—that her death would take place in the month of May—that she would not live to move into her new house. Well the result was, she was taken sick on the 25th of April, and died on the 11th of May, and was buried in the dress as predicted.

This caused the community to enquire about Spiritualism, and they were anxious to investigate. We have had several communications from the spirit of Mary. She pleaded hard to have her husband come—for she had so much to say to him—we felt a delicacy in inviting him, knowing that he had pronounced it all a humbug. But the spirit said that he would come. Well about three weeks after this Col. Peter F—h (the husband of the spirit) received a letter from Fall River, Mass., the purport of which was that at a circle in this place a spirit came and said: I am very anxious about my husband, said her name was Mary Sleemy French, and wanted the circle to write to Col. Peter French, Sag Harbor N. Y. Which they did for a test, and it was confirmed to the letter.

At our next meeting, after the letter reached Col. French, the spirit of his wife called for him. We sent for him—he came, and such an affecting interview we never saw, all wept, not a dry eye among us, and all felt that the mortal and immortal had met on the shore of time.

W. H. LAWRENCE.

Thus dear readers, our glorious gospel of practical and demonstrable immortality, sweeps every objection away, and on the frontier of time and eternity we meet and shake hands as friends—as brothers and sisters. Let us then betrace to the light we possess, and in "our Father's house we shall find a mansion prepared for us," for our brothers and sisters have gone on before us, and have not forgotten us. "Are we not surrounded by a cloud of witnesses—He will give us in charge of His angels."

Resolved, That the bible sustains Spiritualism in its phases and teachings. Bless the Lord.

The Good Work—Incidents and Events.

DEAR JOURNAL, on the frontier, the borders of civilization—in the front rank of every grand improvement, have we ever been found, ever defending principle, standing by the side of the oppressed, always battling for the right. We still continue the good fight, and no better illustration of our warfare can be given than the incidents of our visit to the little city of Marysville, Marshal Co., Kansas. We have been here five days at this writing, and have been attacked and denounced publicly in our own meeting, by the Rev. Mr. Chapman, questioned and criticised by one of the best lawyers and special pleaders there is in N. W. Kansas. Have had our round with the multitude and met the questions of anxious souls, seeking for news of those who have passed on into the Summer Land.

Is it not grand, dear readers, to thus be in the front ranks of every glorious movement, and know that "the devil" they, the church denounce you to be, will be their Redeemer. And it is a grand truth, that what ever "the church" no matter what denomination have denounced in the past, as the devil, proves to be the Redeemer of the second generation.

On Friday evening we lectured in Marysville Kansas to a full house. Subject, "Thoughts on the Bible." In our usual style we criticised the theories of Moses and Paul, and the teachings of the churches. Amongst other thoughts, we advanced, was the fact that the English version of the Bible did not agree with the original text, in Greek or Hebrew, and in support of our views we quoted from Anderson's new translation of the New Testament, also the American Tract Union's translation.

We cited the disagreements of the four Evangelists on cardinal points in regard to their Master, etc.

When we finished a man of medium size, active positive temperament, got up, in a very pompous manner, and said: "Fellow citizens, I have not one word to say against this man, the lecturer, or any good that he may do, and if he can quicken your spiritual natures in any one feature I shall bid him God speed. But in regard to the Scriptures he has misrepresented, mal-quoted and mal-applied every text and quotation made; and it is perfectly evident to any one with any pretensions to Biblical knowledge, that the man is perfectly ignorant of Biblical history. For every well read scholar knows very well that the original Hebrew and Greek does not warrant the present English version of the Scriptures. But when he comes down to the moral law, the laws of magnetism and electricity—if he can quicken your spirits and increase your wisdom and improve your morals, then hear him, then let him speak. But of the scriptures, which he knows nothing about, let him keep still. In due time I shall preach to you on this subject, showing up the whole thing."

Cool, decidedly, was it not dear JOURNAL reader! Hold my friend (I said) I have something to say, and it is this: I do not know what end of the dilemma our friend is on, or which to take. First he says, "I don't know anything about the scriptures. Second, "that the Hebrew and Greek do not read as the English version does." Well, that is just what I told you, now who is right? on his own testimony, he has convicted me, of a fair knowledge of the Bible in Greek and Hebrew, for, he the Prof. tells you that, that I told you, am I right? Again he says I "mis-quoted" let me see, sir, Matthew 3:13-16, quoting, is that right? again, Matt. 16:13, is that right? again, Gen. 18:13, is that right, will you answer, are your words true. In fact I challenge you to put your finger on a single mal-quotation or application of the scriptures to night; and I now, in the presence of your people, challenge you to debate the question, does the Bible sustain modern Spiritualism, in its teachings. Dare you do so, taking the rostrum to-morrow morning at nine o'clock.

"No I won't do it," said the Rev. C.

No you will not do it. Why, because you dare not. And yet you do not hesitate to judge harshly, yea, condemn bitterly, presuming on your position as a minister, a most cowardly attack, and none but a minister would make it.

Exit, minister with all the people laughing at his folly.

Second. A man says why don't you let me see the spirits? Only let me see, and I will believe, why don't they come to me? You will?

"Yes."

"You have a son going to college, I believe?"

"Yes, I have."

"Well why do you send him to college? why don't you ask the faculty to come to your house and spread out their books and scientific apparatus, and teach your son, yea, spread out on his plastic nature a first class education? Will they do it? No, what next? Why you will seek it for your son, and sometimes he does not get it, after all, why? because he does not know enough, or is too lazy, or your money gives out, and he falls short of the object desired. "Seek and ye shall find."

"Sir," said a lawyer, "are there women in your spirit world?"

"Yes sir, but they are not permitted to mingle with the lawyers?"

"Why?"

"Because, they, like the ministers have refused to extend to them the right of suffrage."

Thus dear readers you can understand how we are situated, and this is the history of almost every place we go to. But the good time is coming and all will be well, for we still live.

An Immense Meteor.

Among the numerous accounts of latter-day phenomena, we have found none more interesting than the notices of the enormous meteor or bolide which exploded over Poland a few months since. The following is from the *New York Times*:

But what are we to think of the wonderful bolide of Warsaw, of a few months ago? Here is something more fantastic than anything the astronomer ever dreamed of. On a starlight night the citizens of Warsaw gazed petrified with fear at the rapid approach of an immense ball of fire, which at last burst over their heads with a noise and shock such as never had been heard or felt before on the surface of the earth. After the globe burst, each of the pieces in turn broke up, until parts of the mass, before reaching the earth, were in powder, the first discharges representing, for the sound, the discharges of artillery, and the smaller pieces the rolling discharge of many regiments of small arms. M. Daubree, of the French Academy of Sciences, who has just been lecturing on the subject, has obtained for the academy 946 pieces of the broken bolide. M. Krantz, of Bonn, gathered up for himself 1,612 pieces. Other professors have done the same, and millions of pieces yet remain strewn over the section of the country where it broke.

It was computed that this globe had a surface of 2,000 acres, and was consequently large enough to maintain the life of many microscopic nations of infusoria. Where did it come from, and what was the force that directed it thus in a straight line against the earth? When first seen it appeared half as large as the moon, and never appeared larger till it struck our atmosphere and exploded. This fact shows its frightful rapidity of motion; for, from the distance at which it appeared less than the moon till the time it exploded, it must have shot so rapidly that the eye had not time to perceive its enlargement! Then again, what was the cause of the explosion, and especially of an explosion, so complete as to almost triturate the particle? Was it the density of the earth's atmosphere that broke it, or was the explosion due to the contact of certain gases of the meteor with the constituents of the air? It is consoling to adopt the first theory, because we will then feel as if our atmosphere served as a cuirass to the earth, and would continue to protect us from the shocks of stray globes like that of Warsaw. The shock of the spring of the air must have been something beyond the comprehension of man, for it did not knock people down, and yet it occurred at something like fifty miles from the earth, and the pieces picked up, show it to have been a tolerably hard stone.

NOTICE OF MEETINGS.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A.M. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P.M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p.m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock, a.m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ a.m. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUSC HALL.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 10½ a.m. 3 and 7 p.m.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ p.m. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ a.m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 A.M. Lecture at 2½ p.m., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p.m. Children's Lyceum meets at 10½ a.m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ a.m., in the Machinists and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHESLA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p.m. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assemblies at 10½ a.m. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winimmet Division Hall, Chelsea, at 3 and 7 p.m. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wayboset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 p.m. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 8 o'clock.

RANDOLPH, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, corner of third, fourth and sixth avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lyceum at 2½ p.m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p.m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ p.m., in the convenient and comfortable hall, 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 20th street. Lectures at 10½ o'clock, A. M. and 7 p.m. Conference at 3 p.m.

OWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

ROCKFORD, N. Y.—The Spiritualists hold meetings at Cumberland Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 2 p.m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and 7½ o'clock, in McCubbin's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall on Sunday, at 10 a.m. and 7 p.m. Lyceum meets at 2 p.m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian. T. Lees, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Congress and Erie streets, every Sunday at 10½ a.m. and 7½ p.m. Children's Lyceum meets at 2½ p.m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 51 street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p.m. J. O. Ganss, Conductor; Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are held at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p.m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p.m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 p.m.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a.m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Conroy and Mrs. O. J. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p.m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a.m., and 7½ p.m. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p.m.; Lyceum at 2 p.m. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

CHICAGO, ILL.—The "First Society of Spiritualists," resume their meetings on Sunday at 10½ a.m., and 7½ p.m. J. M. Peck, will lecture through September, Mrs. Nettie Coburn, Maynard, in October, Dr. N. P. Fairfield in November. Hours of Meeting ten a.m. half-past seven p.m. Children's Progressive Lyceum meet immediately after morning service.

SPRINGFIELD, ILL.—Spiritual Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hill South West corner 4th and Adams street. J. H. North, President; H. M. Lapham, Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock A. M. B. A. Richards, Conductor, Mrs. E. G. Plank, Guardian. Lecturers, Oct. 4th 11th and 18th, J. M. Peckles; Nov., Mrs. J. W. Wilcox.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p.m. Louisville, KY.—Spiritualists hold meetings every Sunday at 11 a.m. and 7½ p.m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Progressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p.m., in Wilkins' New Hall, Harvey A. Jones, Conductor; Mrs. Harriet Jones, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p.m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; J. S. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p.m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a.m. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday at 10½ a.m., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OMAHA, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a.m. John Wilcox, conductor. Mrs. Th. Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolcott, A. Silistion, E. Stockwell, V. Stockwell, E. Hulbert and R. Hulbert.

LOUIS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1868. They use the Hall of the Salem Library Association, but do not hold regular meetings. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZMANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p.m., at Willard's Hall. Alfred Senior, Conductor; Mrs. Jane Senior, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p.m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senior, Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday at 10½ a.m. and 7 p.m. in Police Court Room. Seats free. R. A. Seaver, President; S. Pishes, Secretary.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickers, Clerk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p.m., and Thursday evening at 7½ o'clock, in Grenada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCubbin's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 20 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a.m. and 7 p.m. Mrs. Laura Conroy, speaker. K. F. Woodward, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p.m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Splitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p.m. Sunday; Mrs. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hobard, President Society.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a.m. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storrs, Feb. 2 and 8; J. P. Greenleaf, March 1 and 8.

SPRINGFIELD, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. E. Taber during January.

QUINCY, MASS.—Meetings at 2½ and 7 o'clock p.m. Progressive Lyceum meets at 1½ p.m.

FOXBORO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a.m.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p.m. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists, Assembly Room, corner Washington avenue and Fifth street. Services at 3 p.m.

DOVER AND FOXBORO, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 1½ p.m.

THOT, N. Y.—Progressive Spiritualists hold meetings in Henry Hall, corner of Third and Erie streets, at 10½ a.m. and 7½ p.m. Children's Lyceum at 2½ p.m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

DR. J. P. BRYANT

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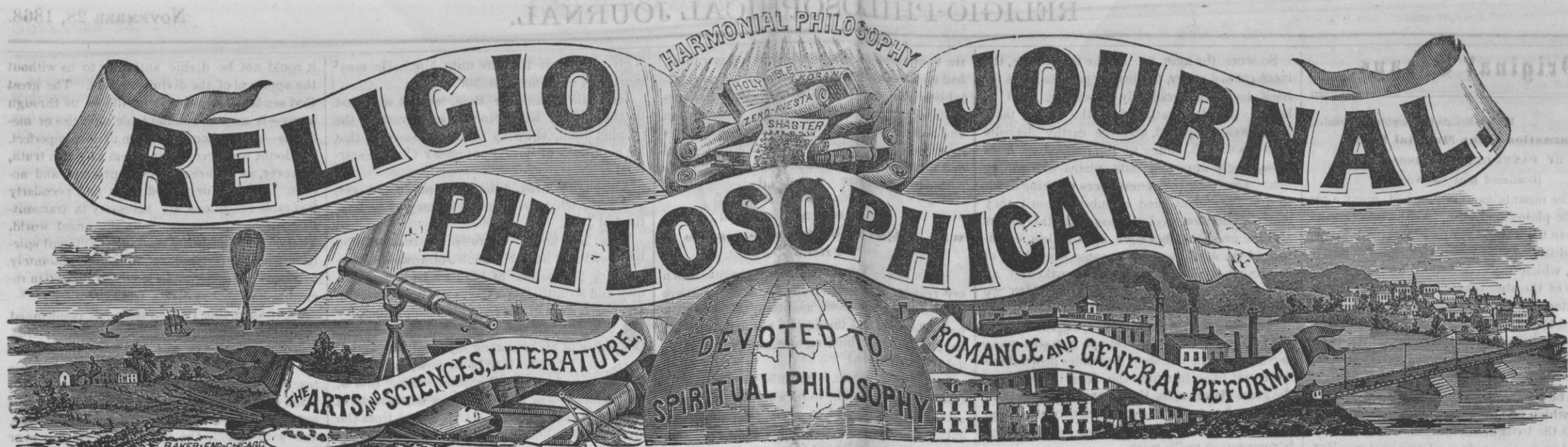
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TO-DAY AND TO-MORROW.

If fortune with a smiling face
Strew roses on our way,
When shall we stoop to pick them up?
To-day, my love, to-day.
But should she frown with face of care,
And talk of coming sorrow,
When shall we grieve, if grieve we must?
To-morrow, love, to-morrow.

If those who've wrong'd us own their faults,
And kindly pity pray,
When shall we listen to forgive?
To-day, my love, to-day.
But if stern Justice urge rebuke,
And warmth from Memory borrow,
When shall we chide, if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt
Are harmed unless we pay;
When shall we struggle to be just?
To-day, my love, to-day.
But if our debtor fail our hope
And plead his ruin through,
When shall we weigh his breach of faith?
To-morrow, love, to-morrow.

If Love, estranged, should once again
Her gentle smile display,
When shall we kiss her proffered lips?
To-day, my love, to-day.
But if she would indulge regret,
Or dwell with by-gone sorrow,
When shall we weep, if weep we must?
To-morrow, love, to-morrow.

For virtuous acts and harmless joys
The minutes will not stay,
We've always time to welcome them,
To-day, my love, to-day.
But care, resentment, angry words,
And unavailing sorrow,
Come far too soon, if they appear
To-morrow, love, to-morrow.

WILFRED MONTRESSOR.
OR,
THE SECRET ORDER OF THE SEVEN.
A ROMANCE OF MYSTERY AND CRIME.
BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.
BOOK FIRST—THE SEVEN.

CHAPTER X.—THE BROKER—THE LOAN.

The gentleman who was ushered into the sitting apartment, usually occupied by Owen Tracey, was Francis Mortimer himself, a stock broker, engaged in heavy operations in Wall street.

His person was tall and commanding—his countenance prepossessing, though the features were large and somewhat irregular. His dark hair curled gracefully upon his temples and forehead, and his eyes, of a jet black, had a mingled expression of keen penetration and amiable mildness, which rarely failed to inspire confidence and esteem, even in a stranger. He was fashionably dressed in an olive-colored casimir coat, a figured Marseilles vest, striped pantaloons, and French boots.

He threw himself into a large arm chair which stood near the hearth, and played carelessly with a watch key that dangled from his osom. His mind was occupied, perchance, with the details of some financial speculation.

At the entrance of Owen Tracey, he rose and advanced with a friendly air toward the retired merchant. He shook hands with him, and addressed him in these bland, persuasive tones, which give peculiar force to the merest common places.

"Good morning, Mr. Tracey. I trust that I have the pleasure of seeing you in good health this morning."

"Good morning, Mr. Mortimer: pretty well, sir."

"Time has touched you lightly, with his frosty fingers; you have changed but little, my dear sir, since you were a daily visitor at your counting room, in Front street."

No man, of fifty years of age, receives a compliment upon his personal appearance with indifference. The countenance of Owen Tracey relaxed into a smile, and he said even jocosely: "Those were the golden days of my life, Mr. Mortimer."

"Ah! my dear sir; whatever you touch turns into gold, or good bank notes and available securities, which are quite the same thing."

"Except my Hallowell stock," said Owen Tracey, with a quick, sharp glance at the broker.

"No, Mr. Tracey, not excepting the Hallowell stock. Your usual good fortune has saved us in that adventure. A sudden rise occurred at the Board on Saturday, and I deem it for our interest to sell out our shares at the advance."

"At cost and interest, Mr. Mortimer?" inquired the merchant, eagerly.

"Rather better than that, my dear sir," re-

plied the stock broker, with additional suavity of manner. Then taking from an inner coat pocket a leathern wallet of diminutive size, he opened it and handed a piece of paper, covered with figures, to Owen Tracey.

"Be seated, Mr. Mortimer—be seated."

The merchant put on his spectacles and began to examine the figures.

"The paper contains a statement of all the transactions in the Hallowell stock," said Mr. Mortimer, by way of explanation. "You can go over it carefully at your leisure. You will perceive that we have extricated ourselves from a hazardous speculation, not only without loss, but with a clear profit of one thousand dollars. *Ecce signum!*"

The broker again resorted to his wallet, and taking therefrom a roll of bank notes, he counted out five bills, of the denomination of one hundred dollars, and placed them on the desk of the old merchant. A gleam of pleasure played upon the countenance of Owen Tracey, as he glanced alternately from his visitor to the bank notes.

"The golden days are not yet over," continued Mortimer, with a ringing, musical laugh, that echoed to the miserly delight of the other.

"You have done well, very well indeed," replied the merchant; "I had made up my mind to a loss on the Hallowell."

"Fifteen per cent in twenty-four hours, is a great rise, Mr. Tracey. There has been some tight cornering in the Hallowell stock which has not leaked out yet."

"Might we not have done better still, by holding on a few days?"

"A great risk, my dear sir—a great risk. I should not be surprised if the Hallowell stock were to-day as flat as a pan-cake."

"Indeed! well you know best." The speaker laid his hand upon the bank notes and continued: "A bird in the hand is worth two in the bush."

"Not always, not always, Mr. Tracey. You have embarked with me several times not unsuccessfully, in hazardous speculations. Now if you are disposed to venture a grand hit, I feel confident that I can propose a scheme to you by which we can pocket twenty thousand dollars a piece in a few days."

"Twenty thousand dollars!" said Owen Tracey, elevating his voice.

"Not a cent less, at the most moderate calculation of success. It may be swelled to a much larger amount."

The merchant rubbed his hands briskly together.

"Explain yourself, Mr. Mortimer."

"The nature of my occupation," said the broker, with the most unpretending suavity of manner, "enables me to acquire, oftentimes, an intimate acquaintance with the position of a particular stock. The communication which I am about to make to you will be considered strictly confidential."

"Certainly, sir," replied Mr. Tracey, nervously. "Proceed at once."

Mortimer glanced at the merchant with a keen, yet furtive, look of inquiry. Then taking a memorandum book from his pocket, he carelessly turned over the leaves until he arrived at the page which he sought.

"Ah! here it is. The main facts to which I ask your attention are these; the stock of the Wexford Rail Road Company has been selling very low in the market on account of reported losses. On Friday last it was quoted at 29. I have ascertained from the most reliable sources that the whole stock of the company, with the exception of about fifty thousand dollars, has been recently transferred to a wealthy gentleman of this city. I do not know whether you are acquainted with the individual to whom I allude, Wilfred Montessor, Esq.?"

"Yes—yes—I have seen him."

"Well, my dear sir, this gentleman is immensely rich and somewhat eccentric, withal. He has investigated the alleged losses of the Wexford Rail Road Company, and is so well satisfied with the result of the examination that he has determined to regard his stock as a permanent investment. He is confident that it will become, in a few years, a good seven per cent stock."

"But I do not see the bearing of all this, Mr. Mortimer."

"No?" said the broker, in a tone of surprise.

"Permit me to edibit the foundation of a most beautiful, a most striking, operation. By no possibility can there be over one thousand shares of this stock in the market. The original shares were fifty dollars. We go into the street on our joint account and buy all that is offered at market prices, and on time, my dear Mr. Tracey, on time, at thirty or sixty days, without limit. In a few days we shall hold bona-

fide the greater portion of the above named one thousand shares. At the end of the thirty or sixty days where will the sellers on time be? nicely cornered, my dear sir; in the trap, Mr. Tracey, to the snug sum of cent per cent!"

"But are there no obstacles?"

"None, whatever. Of course there will be a necessity for cash funds to a reasonable amount. Our daily operations will probably be attended with a daily rise in the stock, but holding the game in our own hands we can afford to play the cards boldly. We must not hesitate until we have rendered everything certain."

"The scheme appears to be framed with your usual judgement," said the retired merchant, cool, yet with a twinkle of satisfaction in his dull grey eyes.

"And you will participate with me in the hazard and the success of the operation?"

"It is indeed very tempting; but the ready money. My funds on deposit won't exceed ten thousand dollars at the utmost."

"Modest—exceedingly modest—upon my word," said the broker, with a low silvery laugh. "You forget that I am a denizen of Wall street, where the signature of Owen Tracey for any amount for which it can be obtained is as good as that of the greatest operator on 'Change.'"

A feeling of pride involuntarily flushed the merchant's cheek. As was his custom when greatly pleased, he rubbed his hands briskly together, and observed: "It looks well, Mr. Mortimer; it looks well."

"Now is the time to strike, my dear sir. Will you consent to join me, and go into the field at once?"

"A little time for reflection," replied Mr. Tracey: "a few hours, only, and I will inform you of my determination."

"Be it so then," rejoined the broker, rising. "Everything depends upon you; for the operation not only requires more funds than I have at disposal, but the agency of two persons apparently unconnected with each other."

"Yes, yes,—I understand. You shall hear from me soon, Mr. Mortimer."

The broker, with a low bow and a mellifluous "good morning," took his departure.

The old merchant, absorbed in his reflections did not hear the slight tap upon the door of his apartment, which preceded the entrance of another visitor. But the sound of approaching footsteps arrested his attention, and he became sensible of the presence of Alfred Tracey, a frown, black as a thunder-cloud gathered upon his countenance.

"Keep cool, brother," said the young man, with a smile, "keep cool, and hear me. I owe you an apology. I confess that I was a fool to interfere with your family discipline, this morning."

"Your insolence—"

"No hard words, Owen. They lead to quarrels, and I have no leisure for a quarrel at this moment. Besides, I come to ask a favor of you."

He glanced at the bank notes, which were lying upon the merchant's writing desk, and continued: "I want the loan of a hundred dollars for a few days."

Owen Tracey clutched the bank notes in his grasp, and replied, in a coarse, husky voice: "Your insolence and your extravagance are intolerable."

"As for my insolence, as you call it, I have made ample apology, and there is nothing more to be said; but as for extravagance, I defy—"

"What have you done with the fifty dollars which I gave you three days ago?"

"Loaned me, Owen; not gave me."

"Loaned you," said the merchant, with a sneer. "What security for repayment have I from a penniless vagabond, who squanders every dollar he can obtain in riot and debauchery?"

"Upon my word, you are complimentary," said Alfred Tracey; "you are the best judge of the security of your loans; but pray, what is fifty dollars to a young man in New York?"

"When I was at your time of life, my board and lodging, and fifty dollars, was the reward of a year's hard service."

"A merchant's clerk!"

"What are you?" demanded the elder brother, angrily.

"A gentleman," replied the younger Tracey, tapping the heel of his boot, repealingly, with a small whalebone cane.

"A gentleman vagabond."

"Do you really intend to insult me?" said the young man, with a singular glance, half ironical, half in earnest.

"A man who has not pride enough to maintain himself independently, has not enough to feel or resent an insult."

"A sententious maxim, Owen; but not true I

assure you. However, an indispensable engagement hinders me the luxury of a quarrel this morning. I am out of money entirely, and I have occasion for one of those bits of paper that you grasp so tightly."

"Not a cent—not a cent more, to uphold you in your present vicious course."

"Nonsense; you do not mean it. With your hundreds and thousands in actual possession, you would not refuse me this trifling accommodation."

"But I will, though," exclaimed Owen Tracey. "Every dollar given to you is thrown away; yes, worse than thrown away. I am resolved that no more of my money shall be scattered among your vile associates."

"My associates are gentlemen."

"You may hoodwink others, Alfred; but I am too well informed of your habits to be deceived by you. You are a disgrace to my name and house."

"Complimentary, again," said the younger Tracey, laughing. "After expending so many fine words upon me you cannot do less than grant me the loan I solicit. I am confident you will oblige me."

"I will not," said the merchant, doggedly.

"You will, Owen." The features of the young man were illuminated by the cold, glittering, fiendish smile, we have attempted to describe. "You are rich, my dear brother, and I am poor. Fortune plays strange freaks in this world. You were once as poor as I. On the other hand, I might have been as rich as you."

Owen Tracey turned, inquiringly, toward the speaker.

"Richer, perhaps, if—if—"

"If what, Alfred?"

"If I had forged a will."

These words fell upon the ears of the merchant with crushing power. He started from his seat convulsively, and glared wildly in the face of his brother. The cold, sneering smile which met his gaze seemed to freeze his vitals, and he sank back upon his chair. His head rested languidly upon the table near him, and the bank notes which he had clutched so determinedly fell from his relaxed fingers.

"Aha! my dear brother," said Alfred Tracey, approaching the table and taking up one of the notes, which he folded, carelessly, and thrust into his vest pocket. "You have changed your mind, as I predicted. I understand your temper better than you do yourself. You are not, after all, the miserly old curmudgeon that people call you, and I am deeply grateful for this act of generosity. You have my free permission to scold or beat your wife as much as you please; only if you love me, do it in my absence."

A deep groan burst from the stunned and bewildered merchant.

There was a strange sense of relief to his oppressed faculties as he heard the door of the apartment, and the outer door of the mansion, open and close in rapid succession.

It was needful for him to be alone and reflect.

The Soda Districts of Mexico.

This singular region contains 720 square miles of territory, the soda, or "tequisquite," as it is generally called in that country, being chiefly deposited on the lowlands by the lake of Texcoco, about six miles from the city of Mexico, and which sometimes overflows to its gates. It appears that the mud of this lake contains 4 per cent of soda, and the water itself gives the following results on analysis at one degree Beaume, with a density of 1,00069:—Water 98,890, chloride of soda 0 570, carbonate of soda 0 485, and sulphate of soda 0 054. The efflorescent soda deposited upon the lands referred to is found in much more considerable quantities during the winter or dry season in Mexico than during the summer, when the diurnal rains wash much of it away, nor can it be collected during the latter season as the water soaks in the soil, but upon the return of the dry weather, the rays of the sun evaporating the moisture upon the surface, that left below gradually rises; and by this natural process the salts are consolidated, forming a crust generally of about one centimetre thick. Sometimes, also, the efflorescence may be produced by ploughing up and afterwards watering the soil. The efflorescence begins to be observable at the end of autumn; its white and crumbling flakes concentrating themselves by the action of the winter frosts into the crust above referred to, and which is composed of two descriptions of soda, called by the natives of the districts around "casarillo," and "polvillo," and which are scraped up and deposited in cellars, either for immediate sale or for purification on the spot. The soda which is obtained from the waters of the lakes themselves is generally not perceivable until a considerable evaporation of

them has taken place, when it appears upon the surface of them in the form of a frothy substance for the obtaining of which, the waters on the lake are dammed up into pools, as soon as they begin to retire; by heaping up mounds of earth around them.

The simple mode of proceeding hitherto pursued by the natives of the country, for the separation of the soda and the common salt from the other substances, and which is still pursued in the more remote siltitous lands of the country, has been replaced in other places by other means for attaining the same end, suggested by chemical sciences and modern discoveries. The old system consists in diluting and filtering the siltitous earth referred to, and which is placed in large pans formed of the earth from which the "tequisquite" has been already extracted, and in which branches of trees are placed crossways and entwined with rushes, or "petate," a kind of grass used for matting, so as to stop the earthly particles and sulphate of soda from passing through, the pan being pierced at the bottom so as to admit of the passing through of the water, which being conducted by means of a hollow reed or of a maguey leaf into tanks, evaporation is effected by the action of the air and sun, or by means of artificial heat when the water is conducted into boilers.

The salineros who conduct the salt works convey the water to the height of twelve inches into troughs of masonry, the time consumed in the process of crystallization naturally depends upon the temperature of the atmosphere or other meteorological causes; but it is calculated that, the solution being at 18 deg. Beaume, and the water being from two and a half to three inches in depth, crystallization takes place in four days in summer and eight in winter. The earthy particles contained in the water, are cleared out of the trough so soon as they appear; the chloride of sodium then crystallizes, and forms a "crust" of about a miriameter thick, and adhere to the bottom of the trough, the saline particles then forming themselves into small heaps as the water dries up, being finally spread out to dry and harden in the sun.—*N. Y. Commercial Bulletin.*

Anecdote of Frederick the Great.

A serjeant of the life guards, very vain, but possessed of much bravery, wore a watch chain, to which he had fastened a musket ball, being too poor to buy a watch. The king hearing of this, wished to expose him to ridicule. Stepping up to the soldier, he said; "Sergeant, you must have been economical; I see you wear a watch; mine tells me it is five o'clock; how much is it by yours? The soldier, guessing the intention of the king, but nothing daunted, immediately drew forth the ball, saying, "Your majesty, my watch is neither five nor six o'clock, but it tells me, as often as I look at it, that I must be ever ready to die for your majesty."

"Here, my friend," added the king, much moved, "take this, to know the precise hour also in which to die for me;" at the same time giving him his own watch studded with jewels.

Every fresh discovery in science, tends to enlarge the borders of the natural, and limits the boundaries of the supposed supernatural, until the advocate of special providence is obliged to take refuge in those obscure departments of nature where science has never poured any clear light.—*Whipple.*

It is the growing conviction of the human mind, that the scheme of creation is conducted on mathematical principles, which admit of logical definition, and that all events, however trivial or complicated conform to the changeless methods of the universe, and conserve the highest ends of sentient existence.—*Whipple.*

The Gota Canal in Sweden was built by the government at a cost of \$9,000,000, to connect the chain of lakes that lie between the Baltic and the Cattegat. The sail through this canal is said to be novel and interesting. It traverses a beautiful and fertile country, and on every side are neat Swedish towns and well cultivated fields. In passing through this canal on a large steamer the passenger finds, at sudden turns, the bowsprit thrust out into the meadows of grain among the work people, or the masts entangled in the foliage of the forests through which it winds. The canal in many places is scarcely broader than the ships, and as the traveler sits on the deck it seems as if he were making a steam voyage across the meadows and grain fields.

Original Essays.

For the Religio-Philosophical Journal.
Incarnation of the Material Earth.BY FANNY GREENE McDUGALL.
(Continued from last week.)

Thus the mountains were formed many ages before the plains appeared. As the taller peaks rose above the water, they presented more favorable conditions to the latent principles of vegetable life, which were developed by the grosser particles of the atmosphere. The pure air, the clear water, and the more solid basis, altogether, presented the means of producing more highly vitalized conditions; and accordingly the basis of a new and higher order of vegetation was established.

It will be remembered, that the green or gray matter, which was the primitive vegetation, and furnished the basis of the amphibious orders of the marshes; was a product of the water. But now we find the conditions changing; for the lichens, which laid the foundation of the purely terrestrial tubes, were chiefly nourished from the air. They presented the general appearance of broad and more or less flat and thin scales, plates and incrustations, such as may be seen on rocks and old wood to this day. But in the abundance of material contained in the air, they were greatly expanded, and at length attained gigantic proportions. These bodies were seated directly on the rocks, to which they were held by a kind of cup-like suckers, which although they afforded the mechanical fixture of the root, had no other office of that most important organ.

These plants presented the appearance of huge cups or bowls, deep and cavernous, crowded with great red or brown balls, which began in some degree, to relieve the prevailing hues of earthen dun or ashen gray. From their very structure, they more especially attracted the earthy particles of the atmosphere; and thus in decay, they deposited vast quantities of earthy material.

During this period, also, the vital power was making great advances in the gradually refining waters of the sea, various marine plants were produced, and many crustaceous animals. They were generally gross, and often of gigantic dimensions, exhibiting only that low degree of vitality, which could live in so impure an element. So in the process of time, rudimentary types of serpents and fishes appeared, especially such as were not strictly negative in their habits. These ponderous forms fed on the innumerable swarms of inferior animals, which the great heat and rank vegetation of the marshes generated.

This may be termed the period of gigantic lichens. It was marked by consolidating foundations of the earth and sea, by the elevation of mountains—the production of terrestrial vegetation and the appearance of more highly organized aquatic forms.

PART II.

As the refining processes still went on, corresponding changes occurred in all organic structures. The huge and stony plants of the earlier period began to assume more distinct lineaments of vegetable structure; for they were distributed into rude processes shadowing forth the root, stem and leaf of the higher series. They had sometimes a leaf-like aspect, as appears in the polypods or ferns of the present day; but they were large and coarse, and trailed over the ground in rank and mouldering heaps. But rude and repulsive as these forms certainly were, they introduced a very important change; for they developed, though imperfectly, the true digestive apparatus. By this process they abstracted the coloring principle from the air, and at length appeared, clothed with vestments of a dark and muddy green.

Another circumstance also gave a great impetus to the onward march; for the vast consumption of carbon, which took place, in order to maintain digestive operation on so large a scale, began to open the air to healthier currents—to introduce a clearer light, and to prepare the way for more beautiful plants, and more highly vitalized conditions of animal life.

The type of this race having once been determined, they in height and volume, until having entered completely into the gross conditions, of which they were an outbreak, they spread into gigantic proportions, and rose into the outlines of tall and stately trees.

Still the atmosphere furnished but an imperfect medium for the sun's rays; and hence the light was shrouded in the shadow of a dark and dismal grey. This effect deepened the solemnity of the wild and desolate marshes, which were then the most favorable habitations of life. The tall rank ferns grew and spread themselves while underneath their sombre shadows, wandered huge reptiles of monstrous forms, yet endowed with only that low degree of vitality, which could be sustained by so gross an atmosphere. And yet they were greatly in advance of their predecessors; for in the bony frame or skeleton, and the ill-defined limbs, were remotely shadowed forth the grace and beauty of higher forms.

But how awful must have been the desolation of that period! Not a flower bloomed. Not a brook murmured. Not a bird sang. Not a zephyr breathed. The only sounds that came, were the swaying of the great fern tops in the heavy roll of the murky air, the growling and grumbling of huge monsters, as they piloted about, tumbling together, or belowered through the dismal wastes, with a wild, unconscious sorrow—a sense of desolation in their cry—as if the soul of Matter had then first become conscious of her great want, and was calling for higher and better conditions. They were terrible in their grossness, of their massive and hideous forms, yet so imperfectly vitalized that they had no other means of inspiring fear.

This is the period of Arborescent Ferns. It was marked by the rudimentary elaboration of green foliage, by rude types of the completed organism, both vegetable and animal and by clearer distinctions between land and water, as well as between day and night.

So wore the ages on. In the mean time, the more refined water, finding deeper channels for itself, had been gradually subsiding, until at length the decantation from the higher table lands, was completed, and the earthy deposits which were left, filling up the protruding coral reefs, there appeared flats, plains and rolling lands, according to circumstances, reaching down as the water continued to subside, until they met the common level of the sea. By this means also the great marshes were, more or less, drained, and the earth began to assume something of its present appearance, but still marked by an extreme wildness and desolation, of which we can hardly conceive.

Stratum over stratum, and layer upon layer, the great vegetable and animal remains were deposited on the marshes. For miles down there were vast piles, in which the decaying stems of the great Mushrooms, Ferns and Lichens and the great bones of the equally monstrous animal series, were woven into a kind of net, or strongly compressed trellis work.

The intense heat of the sun was smothered in the dense air, and the whole earth was like one immense furnace. This high degree of heat being further concentrated by peculiar conditions of these inflammable materials, at length produced spontaneous combustion in many places; and in this way a great fire was kindled, which rapidly overran the whole earth.

Plunging down to the very foundations, the devouring element roared and thundered in the deep cavities underground, or rolling upward, it swept in great waves over the arid vegetation of the uplands, until the plains became one heaving and waving flame of fire. It enveloped the writhing and howling monsters, which had fled thither from the marshes; it encircled and devoured them, howling even more wildly than they—as if mocking their death agonies, or seeking to drown their hideous cries in the hollow thunder of its great roar. It leaped, it roared, it plunged it tossed its red arms; it tore its crimson hair, it thrust forth its hissing tongue, it was maddened by its own power. It gathered itself up, mountain high, it crept back and shrouded itself in a volume of deep black smoke. It burst forth again, more terrible than before. It dashed madly on the mountains, it caught with savage fury the powder like incrustations that clothed them. It whirled and spun round and round, higher and higher, leaping from peak to peak—spreading from chain to chain, until at length the earth was girded with the consuming torrent.

The sun faded in the midst of heaven. A deep black shadow veiled the sea; and strong against its gloomy ground, hung the great crimson curtain, waving and swaying among the thick black clouds, that rolled in between, while a great noise of a thousand thunders went howling and crashing through the deep dark, which, with its strong contrast made it still more hideous.

The scene was awful, but grand beyond all conception. Angels of the higher spheres who alone witnessed the catastrophe, knew that even in this apparent waste and desolation, were the elements of a higher life, and a true progress.

As an immediate result of the conflagration, there were great atmospheric disturbances. Powerful currents were formed. These serving to condense and put in motion, vapors and electrical powers with which the air was heavily laden produced terrible tornadoes, accompanied by thunder and rain. Awful beyond all power of imagination to picture, was the conflict of elements. The savage wind howled among the fiery mountains, and roared over the burning plains, as excited to wildest fury by its still more savage foe.

The Fire Thunder leaped madly from cliff to cliff, hurling down its deadly challenge in the fierce defiance of ten thousand burning tongues, and the Air Thunder answered it from the booming depths of the riven clouds, in equally defiant tones. Torrents of rain burst forth, and the Storm followed fast in the track of the Fire. Swooping down, with its great black wings, stretching and trailing its crimson banners over the smoking mountains, and the darkening air madly flew the Fire, the Storm fast following. Away they went, the Pursuer and the Pursued until at length the Fire came to the highest parapet, which overhung the remotest verge of the sea. For a moment it was arrested, as if by a sudden thought of fear, but the impulses were too powerful; and the whole flaming mass, piling as it came, almost to the sky, was plunged into the deep, yet even then it turned bravely, and met the foe, face to face. A great hiss, as of a thousand serpents, and an explosion, as of many thunders, told when they struck together. And then everything was still, as if, in their equal strength, they had utterly slain each other.

Such was the first great conflagration; and out of all this apparent destruction, ages were led forth into the elements of new and more refined conditions, through which the Spiritual principle opened itself into many higher and more beautiful forms.

This great crisis enfolded within itself a new era. Only the vegetation of the most remote peaks and marshes escaped destruction. Over the whole Earth all else was one wide waste. The black smoke, heavily laden with the vapors it had liberated, rolled up into the air, and again descended in copious and long continued rains; by depositions in the hollows, great reservoirs of water opened the way for the introduction of a new period in the foundation of lakes and ponds.

The vegetable remains with which the marshes were so heavily laden, had become charred in the piles where they lay; and from these began the great Coal formations, which are opening to this day. The intense heat had, also fused the mineral matter of the rocks, which being thus condensed, reappeared in more solid forms; and the harder rocks were thus established.

Meanwhile, other great causes were at work, producing other equally great and wonderful results. The stronger delimitation of atmospheric currents, which had been first excited by

the conflagration, combined with other causes, had so far contributed to clear the air as to establish that great circulation of the vital currents which is maintained by the evaporation and recondensation of water. Then Rain was introduced, and this again contributed to feed and fill the Springs which in the same crisis were also liberated.

For the Religio-Philosophical Journal.

Why Subject to Ordinances—Letter to a Friend.

DEAR SIR:—You desire me to write down my reasons and authorities for what you are pleased to term a bold assertion, that the Sabbath, Baptism and the Lord's Supper, so called, have no place or binding force under the spiritual reign of Christ.

In the first place, it must be observed that God is a Spirit, and is to be worshipped in spirit—that man, being a child of God, has a spiritual nature which can be developed only by spirit power. He is a microcosm, that is, in his make it combines the elements of every principle in nature. Body, soul and spirit, takes in everything in the mineral, vegetable, animal and spiritual worlds.

The assertion of our Master, that "all the Father hath are mine" can as truly be said by all—His and ours, in prospect, just so fast as we grow and attain to them—make them ours in this, or in future life, in eternal progression.

We are heirs, joint heirs with Him in this great inheritance. This inheritance is stated to be "life, life eternal." "To know God is eternal life." It is said, too, "to know Christ is eternal life." To know thyself also, is eternal, or immortal life.

Christ claimed to possess no powers or capabilities differing from mankind generally. All are capable of becoming Christs and Gods! God, the Father of all, is never to be seen or known by man excepting through his own organism.

To know ourselves, then, is all we can know of God, or the God principle which is every where present and not a personality.

The kingdom of God, however, is within. It is these facts especially, the relations we sustain to the Highest, which Christ was commissioned to make more fully known. With these views in mind, it will readily be perceived why rites, forms and ceremonies should have no place in the spiritual reign and kingdom, then soon to be inaugurated. They are entirely inadequate to the soul's needs. Other methods should be employed to develop the spiritual nature of man.

The language of Paul is full, earnest and to the point:

"Rites," he says, "can avail nothing—are shadows of better things to come—carnal dead weights, etc., and should be abolished, blotted out—perish in the using &c."

Christ's kingdom does not stand in sacraments and baptisms, but righteousness and joy in the Holy Spirit.

The reason why we should not touch, taste or handle, is, they do not help the needy or satisfy the conscience.

They may have been better than nothing in an age wanting in spiritual light—but that intellectual men and women should, in this enlightened present, go back to that childhood age for lessons of duty—lay hold of old Jewish rites, as children do chairs and benches to support themselves in learning to walk, shows the power of the bands that hold together the organized churches and priesthoods for sway.

You will say, "so far as theory goes, the case seems clear, but how about the practice of Christ and the apostles? Here you will fail!"

Not so. Precept and practice go together. We have only to lay aside creeds, commentaries and pulpit teachings—examine with unprejudiced minds the record and they will be found to be in accord.

WATER BAPTISM.

First let us enter into an examination to see how John the Baptist, Christ and Paul regarded the rite of baptism, before, and after the resurrection—when the New Dispensation commenced and the Old ended.

There were two distinct commissions given to the disciples, one before and the other after the resurrection, which is important to notice! The first to the disciples was, "Preach the baptism of repentance for the kingdom of heaven is at hand,"—not come, but coming.

The second, or new commission, after the resurrection, was, "Preach the gospel for the kingdom of heaven is come."

Baptizing and preaching the gospel were two distinct callings.

It will now be perceived why Paul said "he was not sent to baptize, but to preach the gospel." He was converted and commissioned after the resurrection—that is why he and others were required to tarry at Jerusalem till after the day of Pentecost to receive the Holy Ghost as a qualification to impart it, Christ's baptism, to others by the laying on of hands; when there was to be one Lord, one faith, one baptism, viz., Christ.

Paul found it necessary to baptize John's disciples over again, with Christ's baptism, showing clearly that the other was no account under the latter dispensation.

Paul did, however, baptize a few with water to gratify them but afterwards expressed sorrow for it.

"Christ himself," it is said, "baptized not."

He that believeth and is baptized, has no reference to water, but to Christ's baptism, nor even after the resurrection, excepting when it has reference to the water of life—the same as to the woman of Samaria at the well.

John had a true conception of the nature of his own baptism as expressed in his reply to the disciples and to the Jews, when the question arose among them about this purifying at the baptizing at Judea. He said, "a man can receive nothing except it come from heaven," that is, spiritual baptism. "I am," he said, "of the earth, earthly. Christ is above all and the spirit

is given without measure unto him. He must increase, I must decrease."

Jesus said at another time, he that was least in the Gospel Kingdom is greater than the prophet John, showing again conclusively that his baptism is of no account under Christ's spiritual reign.

Although Christ, himself, baptised not, yet, you will remark, he went a journey to be baptised of John.

True, but notice carefully the conversation between them at the time. John well understanding the nature of his own baptism, shadowy and soon to pass away, expressed surprise and amazement at he request, rather, for His baptism. Christ seemed to acknowledge the justice of his reasoning by replying as follows, viz: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness," that is, the righteousness of the Law—a common term applied to the Jewish law. A voice from the spirit world audibly approved it. "Christ did not come to destroy the law but to fulfil." The Powers that be, being ordained of God, it was proper to submit to, and to obey them until a better covenant should be established, when the old should become obsolete.

THE SABBATH.

The old Jewish Sabbath was originally established as a day of rest, for both man and beast without regard to religious observances. It was a wise, expedient and good law. But in course of time it became a day of religious observance and regarded as Holy time. This idea of holy time, Christ did not recognize, but went about His ordinary business on such days and was, therefore, called "a Sabbath breaker." Like baptism and circumcision, it was abolished after the Old Temple was destroyed and Jewish polity ended.

Sometime after this, however, the Christian Fathers, so called, established the first day of the week and pronounced it holy time.

Circumcision was not retained and practiced to much extent among Christians. Why this was laid aside and other rites retained, is a difficult question to answer.

THE SACRAMENT.

This, it is contended, was instituted by Christ. This assertion is without good foundation. He found the Feast days of the Jews already existing, as he did Water baptism, the Sabbath, circumcision etc., and took the opportunity to meet the people and to address them on such occasions. At one time when his enemies were seeking his life—His friends forsaking Him—expecting His time would soon come, He met His disciples at a feast and while breaking bread and passing, it with wine, around, observed to them, "as often as ye do this, do it in remembrance of me." This remark is relied on as authority for a continuance of the Lord's Supper, so called, for all future time. Let us see. Paul remarked, as often as ye do this, ye do show forth the Lord's body till He come. This expression, till He come, is important in settling this question. As I said before, his disciples had become disheartened. He had already spoken to them of His probable death and the cause looked dark.

Paul took this occasion to encourage them to persevere—to remember their Master till He came. Now when was this coming to take place? The time "near at hand draweth nigh," "the disciples shall not have gone over the cities of Israel before it should take place." "There be some standing here that shall not taste of death till the Son of man shall come into His kingdom." John, who was present, did live till after the destruction of Jerusalem when the enemies of Christ and His followers were scattered, and the new religion took new life. You see that Christ found these institutions all existed—that He instituted nothing, nor even formed a creed. All He did was to declare the full truth. This will ever remain while forms will pass away.

PRAYER.

It is true Christ gave a form of prayer. This was to show what is proper to pray for, rather than when or where. No doubt, then, as now, unreasonable years were uttered. Public ones were by him condemned—those, only, which were secret met His approval. Why were public ones inhibited? There must be some good reason for it. Can people pray aright by proxy? Are not the antagonistic magnetisms of promiscuous assemblies inconsistent with spirit communing? Under such conditions, and organized into sects do not prayers often, as of old, partake somewhat of ostentation, selfishness and hypocrisy? Certainly our Saviour intimated as much to those of His time. It amounts, with Him, to a command not to make public prayers. Truly, whenever a person is impressed with a deep sense of humility, dependence, want, sorrow and suffering, as well as gratitude, how meet and natural, to retire to a secret—some favorite spot to give expression to them, and where spirit can so beautifully answer to spirit to comfort and harmonize the feelings—to raise up and develop the soul! How slow to appreciate the spiritual teachings of the great Master!

Thanks to our Heavenly Father that the heavens are opened, and which no man can shut—wherein we may, if we will, learn more fully the meaning and intent of His teachings as they come from His lips unalloyed and uncorrupted, or like heavenly truths. The angel world is intensely active in the great and good work of man's redemption. God speed the day!

You, sir, expected me to adduce authority as well as reasons for my "bold assertions," as you call them. Of course, you will accept the authorities.

For myself, I only accept such so far as my highest reason and soul convictions approve. As I before said, the kingdom of God is within, where we are to find God, who, under suitable conditions speaks to us in the still small voice, and whose voice is our only authority in spiritual and religious concerns. Premising we have the teachings of Christ and His apostles transmitted to us pure and uncorrupted, even then

it could not be divine authority to us without the approval of the divinity within. The great God sends His messages of life to us through many—it may be innumerable agencies or mediums—all of whom are more or less imperfect. No doubt we receive from them as much truth, however, as we are able to appreciate and accept. A finely organized body and peculiarly favorable conditions, are necessary in transmitting divine inspirations from the angel world. These conditions being variable—different spirits at times having control, renders it absolutely necessary for each one to judge for himself in regard to its value as divine truth.

Notwithstanding Paul so strangely condemned all rites, forms and ceremonies—afterwards, whether intended or not, laid the foundation in his instructions to Timothy, "to commit his teachings to faithful men who should be able to teach others also"—for a Hierarchy which was put into complete operation by Constantine, and with which the Christian world has ever since been burdened and enslaved. From this slavery our emancipation is assured! "The stone (Spiritualism) cut out of the mountain (mountain of bigotry) without hands," (without human organized efforts—the angel world doing it effectually) will grow into a great mountain (a mountain of holiness) and cover the whole earth (as Spiritualism is now doing, with wonderful rapidity) and destroy all other kingdoms (all the sects) and become everlasting.

For The Religio-Philosophical Journal.

Mediums and Mediumship.

BY W. R. FAHNESTOCK.

BROTHER JONES.—In the "BANNER" of the 6th of June 1868 is a communication by Fred. L. H. Willis M. D. upon mediumship and mediums, in the commencement of which, the author makes the following remarks:

"It is about twenty years since the terms, mediumship and mediums, began to be used in their present accepted sense, and it would seem as if we ought to by this time, be able to define their signification, and give to the world, some practical ideas concerning the office of mediums and the condition that produces the state called mediumistic. But, unfortunately, we have had too few close investigators of this condition, for, however proud we may be of the many brilliant names who have given attention to the subject of Spiritualism, yet we cannot make a long list of those who have patiently investigated it and given to the world the result in clearly demonstrated facts."

These remarks seem to imply that the true nature of mediumship is but little understood, even by mediums themselves, or those most familiar with the phenomena of the condition.

This, as a general thing, is too true, but, as one false step in the investigation of a science makes many others, to get at the truth, we must fall back upon facts.

In the investigation of a new science, we should not take anything for granted that can not be demonstrated to be true, and the whole difficulty in the case of mediums and mediumship, has arisen from the fact that "animal magnetism" (so called) has been considered the cause of the condition, although no one has ever demonstrated its existence in nature, or proved that it has been the cause of any phenomenon.

If magnetism does not cause it, the question naturally arises, what does produce it?

The answer I make, is simply that it is a peculiar condition, which, for want of a better term, I shall call the somnambule, entered naturally, or produced by an act of the subjects own will, and it will be found, as I have heretofore stated in the JOURNAL, and demonstrated in many of the principal cities to private classes, that it is absolutely necessary for subjects to enter this condition before a spirit can influence or speak through them.

Mediums can be taught to throw any part of their body into this condition at will, independent of the rest.

Some do this naturally, of their own accord, and often unconsciously. Hence we have the various phases of mediumship, resulting from certain portions of the body being in this state, independent of the rest.

If the body be in this state, at the same time that the head be in a natural condition, then raps, tipping and table moving &c. can be effected.

If the hand or arm, be thrown into this condition, independent of the rest of the body, then spirits can control it to write or draw mechanically.

If the eye only be thrown into this state, the subject is clairvoyant, and can see spirits, as well as things at a distance. If the hearing is in this condition, they can hear them, although the rest of the body may be in a natural state. Yet, when the brain is in this condition, whether the eye lids be closed or not, then the higher phases of mediumship are exhibited, such as impressions, trance and inspirational speaking &c.

When therefore, any phase of mediumship is exhibited, one or more of the senses or faculties are in this peculiar condition, and when persons who have been mediums, apparently lose this power, they simply do not (from some cause) let themselves into the condition, and whether it be from anxiety, fear or disinclination, the effect will be the same.

Rudeness, ungentelemanly conduct, or even, strong prejudices in persons composing the audience at circles, often prevent demonstrations, because, under such circumstances, the mind of the medium becomes too positive, to enter the condition, and as a consequence, no demonstration can possibly take place.

It may therefore, be well enough for persons who desire communications, to bear this in mind, and as certain conditions are always necessary, the less they are thwarted, the better.

Prejudices, and old opinions, based upon false premises, are great barriers to truth, and as persons who hold them are generally self-satisfied, they make no efforts to ascertain the facts, consequently, progression in their case, is not often effected.

As far back as the year 1784 Dr. Benjamin Franklin, then the American Minister to France and one of the Commissioners appointed by the French king, to investigate the subject of "animal magnetism," proved most positively (by a number of well devised experiments) that it had no existence in nature, and consequently had nothing to do with the condition into which people were said to be thrown by it.

All my experiments, produced results similar to those of Dr. Franklin, and proved that the condition can be entered by an act of the subjects *own will*, and that they can be taught to do so, by simply directing them to throw their minds to familiar places until clairvoyance is induced, as I have fully explained in several articles published in the *Spiritual Republic* and the *Religio-Philosophical Journal*.

Were it necessary to give instances, I could refer the reader to hundreds who have been taught to throw any part of the body into this condition, independent of any one or subject to any ones control, and all who can do this, are mediums *ad viam*.

Some fall into this state naturally, and it is related of Peter, in the twelfth chapter of Acts that through the instrumentality of an angel, who smote Peter on the side and roused him up saying, "arise up quickly," and as he did so the chains fell from his hands, and the doors opened, even the city gate, and when Peter came to himself, "he wist not that it was true which was done."

In other words, he had been in a somnambule condition, and did not know what had been done until he awoke in the street, consequently, if he had not been in a somnambule condition, he releasing could not have been accomplished for, when he awoke, and approached the house of Mary the mother of John, surnamed Mark, he was obliged to knock at the gate for admittance, showing that he was then again in a natural condition, and required material aid to open it.

In conclusion, I will briefly remark that the facts in the case seem to prove that somnambulism is the foundation to the spiritual super-structure.

In the former condition, the individual spirit is connected with the physical body, in the latter the spirit is free from the same, and when the former ends the latter begins.

Both are independent and distinct conditions, yet, a spirit out of the body (with proper conditions, and the consent of the spirit in the body) can control the body and use it for a season. While the spirit in the body (with like conditions) can visit and see the spirit and its condition in the spirit world, but both are subject to laws that cannot be set aside.

Mediumship therefore, consists in being a somnambulist, or able to enter the somnambule condition, and unless a subject is in this state, no spirit can control him. Thus proving that somnambulism is the key that opens the way to spirit communion.

For the Religio-Philosophical Journal.

What is Meant by the Term Atheist?

BY TRUMAN BEEMAN.

In your paper of Oct. 17th, there is an article with the above heading, from the pen of J. Tinney; concerning which, with your permission I will offer some criticisms.

The article is well written, and shows that the author had studied his subject thoroughly, before presenting it to the public. And as he appears to believe in his own theory, and requests any other person, having a better one, to present it, he will of course expect his article to meet with opposition.

Brother Tinney appears to object to the existence of a God, or a Supreme power, on the ground that there is no need of one. That nature can get along much better without an intelligent Creator, than with one; and that most of the "disorders that afflict mankind" may be attributed to a belief in a God,—this part of his article I will pass by, for the present, and examine his Development Theory.

This theory is not new. I have heard it advocated by many persons, but have never before found any one who pretended to understand how the "Development" occurred; and it is because Brother Tinney thinks he does understand it, that I now present my objections.

He says, "we assume it as a fact, that cannot be controverted, that each material world has its spirit counterpart; bearing the relation of male and female, to each other." And from this foundation, he proceeds to build up his theory of creation from natural causes, without the interference of a higher power. Now I would suggest to Brother Tinney, that his Foundation needs support,—something more than mere assertion. He "assumed it as a fact," yet his assuming it, did not make it a fact, or prove it to be a fact. And if it be not a fact, he acknowledges that his theory can't be sustained; and then it would be necessary to have a God to help along in developing animals. If Brother Tinney will prove that his premises are correct, it will go very far towards convincing us that his theory may possibly be true.

I believe Brother Tinney, thinks man is but an improved edition of a snail or a lizard, and that all snails and lizards will yet be men; and even the whole material world will eventually be converted into men and women, and pass off into the spirit regions. "Every particle of which this earth is composed, will eventually become constituent parts of man." Now this may be all good philosophy, but it seems to me that when the earth gets all used up, but a few hundred pounds, and there are only a dozen or two persons left, that they must have a very lonesome time, besides, the inconvenience of raising their bread; there would hardly be room for plows and wagons,—but probably I don't understand Brother Tinney's arrangements.

Again, he says, "Now suppose we start with the lowest form existing on our planet, and see if we cannot trace it to higher conditions by continuous development, with as much certainty as we can our growth from childhood to maturity." Well let us see.

"Starting then with the lowest form, what

ever it may be; in the change which we call death, the spirit or higher life passes to the spirit or male world—from that condition it is taken to the material plane of the next stage above." Now if I understand this theory, it is something like this. When an insect dies, a snail for instance, its spirit passes to the spirit world, which Brother Tinney calls the "male world." Then it is taken back to the material, or female world, and becomes the material organization of some higher form of life, say, a lizard; and when the lizard dies, its spirit goes to the spirit world; and it again returns and becomes the material portion of some still higher organization, say, a fish. And so it continues to change from matter to spirit, and from spirit to matter; and at each transformation, it throws itself one degree higher, till it arrives at the highest point, and that is, man. And this, he says, is the way that man derives his existence, as an individual entity. And to show that this is according to nature's laws, he says: "Unite two numbers, and the product is a higher one." Unite two forms, and the effect is the same; and so by a simple law of nature existing in everything, the lowest form has been raised to the next plane above the one on which it started." And by this course of reasoning, he thinks he traces man's progress from a snail to his present condition, "with as much certainty as we can our own growth from childhood to maturity."

It may appear so to Brother Tinney, but I can't see it. When the spirit of a snail leaves its body, I lose sight of it, and can trace it no farther; and when I see a lizard, I have no evidence that his body was once the spirit of a snail—and so all the way up. I can see no evidence that the body of one animal, was once the spirit of the one next below. I may be somewhat verdant, but I confess that I can't see the links which connect man with a snail; they are entirely invisible. Neither can I see the force of that logic which says that, because two numbers united make a higher one, and that two forms united, is more than either of them single; therefore, man was born of a monkey, and a monkey had his origin in a crawfish, or something lower.

I wish Brother Tinney, to explain the condition of this spirit of an insect while in the spirit-world. Does it retain an organized form, such as the body which it formerly occupied? If so would it not retain the same form when returned to this material earth, so that if it were a snail, it would be a snail when it returned? And if, on leaving the body at "the change that we call death," it should dissolve, or dissipate, and become mingled with the great spirit ocean. How could it retain its peculiar adaptability for the next higher form of existence? And further, I would like to have Brother Tinney, tell us how the first man was produced. Of course our bodies are made of the spirits of the next race of beings below us,—say monkeys, but how did they happen to assume the peculiar form which they now wear? We see now that the human species are propagated according to the laws of generation, and in no other way; yet the first one must have had a different origin; how did it occur? Are the same laws in existence now, that produced the first man? If so, why are not men produced now, by that law?

These are a few of the difficulties which present themselves to my mind, in studying this "Development Theory."

I suppose Brother Tinney, can set matters all right; until then, I shall hold on to the old notion, that God created each race according to his own will.

Indianapolis, Ind., Oct. 20 1868.

For the Religio-Philosophical Journal.

To the Thinkers of America.

BY J. TINNEY.

It will doubtless be conceded by all discerning minds that in the result of the recent elections two principles have been established by the vote of a vast majority of the American people.

First, the utter extinction of physical slavery and second, that the national debt shall be paid in gold or its equivalent—in the currency of the country, or in other words, if one dollar in gold is worth ten dollars in currency or the currency is worth ten dollars in gold (although the latter contingency does not seem to be contemplated) the gold dollar is to be the standard on which the adjustment is to be made. Such is the decision of the American people, as shown in the result of the recent election.

Now, there are two principles or powers represented in the terms, God and gold,—bearing the relation of parent and child to each other, that have ever held mankind in abject subjection. The one mentally, the other physically. Of the one, our views have been pretty freely ventilated through various progressive journals, for a number of years past, and we now propose, in a few brief remarks to be equally explicit in giving our views of the other. Advancing no ideas we would not gladly have criticised, as truth is dearer to us than any mistaken theory however long or fondly it may have been cherished.

We take the ground, that gold has no intrinsic value whatever. That it is born of legislation for the worst of purposes, and has been the instrument, in the hand of tyrants, to hold the masses in subjection; that it has ever stood between the producer and his product,—claiming and taking the Lyon's share, without rendering any equivalent. It is the born companion of royalty and looks on labor with disdain. It is the chief corner stone of despotism, and the uncompromising enemy of republics. Where has it been during the greatest struggle for freedom the world ever saw? Has it been assisting the down trodden to assert their rights, or hid in the safes and vaults of a soulless aristocracy, and like a thief in the night, ready to prey upon the laborer whenever he can do so with impunity. It strikes us that a currency that has carried us safely through our recent struggle, based upon the products of labor, is the only one that possesses any real value, and that a return to a specie base is nothing more or less than a continuance of the old plan to cheat labor of its just reward and build an aristocracy on its products.

Let gold, then, in the future, stand on its own merits, instead of on the neck of the laborer, and let Shylock have the last pound of flesh, and the last drop of blood they can extract from it. It fulfills the requirement of the bond and they cannot complain.

Westfield, New York, November 6th., 1868.

Voices From The People.

Letter from Samuel Montross.

S. S. JONES.—My response is, yes, let us have the truth as each one discovers it relatively, and it is a great privilege that we can compare our ideas of it through the JOURNAL.

In answer to my queries you say "from the superstitious past, an idea originated that there were two over-ruling powers, a God or a devil, but no thinking mind in the latter part of this nineteenth century, entertains a vestige of that mythological idea." It seems to me, that it had a vestige of truth in it, if we cease to dispute about names, if we do not find a Hebrew God, and a Persian Devil, we find their representatives good or bad, right and wrong relatively; as viewed from each ones stand-point, by which we give value to things.

There is another idea as old as Adam, and new as the latest school-boy, lurking all the way between, to shirk the responsibility of evil acts and designs, as follows: I was not to blame, the serpent enticed me, Tom made me do it etc.

And a more ingenious (?) excuse for throwing away moral obligation, I have not seen, than that under the head of, "Impossibility of Chance." The author seems to have spun the thread so long and so fine, that the point of responsibility is entirely out of his sight, possibly conscience will bring its reappearance. My yankee fix is to answer the question, where does evil come from? From my stand-point the answer is, out of mans free will, and the "irrepressible conflict," between truth and error; I am not a disciple of John Calvin or Pope. The truth we are now looking for is, who is the rogue that makes mischief, and when we find him no sublimated name will shield him from our entreaties, to dissuade him from tormenting injured innocence, and like Jesus, we will cast out the devil, if it even require prayer and fasting. Ignore it if we can, this is the work of the reformer. But it will be said "free will is chance." Then of course I am all smashed up. In answer to my enquiry, where is our responsibility if God orders evil? I quote, "certainly our conscience." I do not understand this answer. Conscience seems to be the hand pointing to responsibility, and to-day it shakes the whole temple of man with fearful responsibilities, that no logic "though void, or full of argument" can still.

Responsibility binds its weight upon us. It is too simple to need explanation, that the will of man is free to act, if he refers to the ease with which he reasons, argues, and decides, upon all questions of interest, and then compares himself to an involuntary machine, without reason or intelligence. And because he is able to trace to causes, and see a combination of circumstances upon which he decides, does it necessarily follow that he has nothing to do in the matter, but be a passive conductor?

Is it any proof that there is no free will about whether we choose potatoes for breakfast or dinner, because we can trace them to the field where they grew and the variety from which they were produced, and that it is out of our power to create them? There is no chance about it that I can discover either, for it was in accordance with the law of our organism. It is no more chance, because it is the result of organic law, than though it was forced through him as a machine by a power behind him.

I am sympathized with in my "muddled" condition, by those sitting in the light of truth, trusting in God in all conditions. That is kind, we all ought to place our trust where we feel safe.

Fred Douglass trusted to his legs when the Lord did not help him; I can trust God through the united forces in my own organism, and feel a confidence in the law that governs the universe, showing to my senses, aided by reason, what I shall eat, see, feel &c.

Can there be any compunction in an involuntary machine? and if man acts involuntarily and feels compunction where is the cause, and here we have the anomaly of an effect without a cause, why the supply, if no demand.

Why was man given to reason, if he has no freedom of action, an involuntary machine needs none. I do not feel like resigning all my affairs and individuality to any power, however superior, even if I can trace back the origin of these powers and the causes, why I act to influences behind me. I still feel that these are mine and the responsibility of having and using them in a useful manner.

It does not seem consistent with a divine government, for a man to stuff himself with rum and tobacco, and thereby clothe his wife and children in rags, with his eyes, ears, and reason, in full play, there must be a wrong some where, and if it is a God who compels him to do it, he should be arraigned before his betters, judged and convicted. It will not reform the man by telling him he cannot help it, but by helping him to overcome it, and believing that he can. Surely it looks muddled, to try to reform a man and tell him he has no agency in it. It is said that man is the united concentration of all lower forms, then the power to keep them in use, must be contained within himself, being the crowning strength, and he alone is responsible for their harmonious action, through objective and subjective power, and if a man pleads that Tom made him do it, it will avail but little when he is caught in the act.

The alternative that there is no certainty about anything, if God does not rule may be so, but that there is a large amount of uncertain things, must be plain to every probationer. There was considerable uncertainty as to which would succeed, the RELIGIO-PHILOSOPHICAL JOURNAL, or the *Spiritual Republic*, and there may be some yet, but this does not destroy the

certainty of the results of scientific and un-changing law.

The prevailing opinion is, that there is very little certainty in anything that man controls, because of his changeableness, not to say free will, and the idea to me is not, "horribly erroneous," yet I am far from believing in his total depravity. I love to trust him though sometimes I am imposed upon. Because I see a man do wrong, as I view it, I do not want to pound him to jelly, but show him the better way if he will let me, if he will not, I pity him.

Auto-natal and inherited conditions, may mould the form, but the organs can be modified if the will plays upon them.

This is my answer to the question, and a few of the reasons. Though performed in a slovenly manner, I submit them for criticism. If there are defects, I above all others want and need to know them.

SAMUEL MONTROSS.

Readsburg, Sauk Co. Wisconsin. Oct. 6th 1868.

Letter from Mrs. S. Z. Crowley.

MR. EDITOR.—Is it not strange, that at this late day so many should be found enquiring, what good has spiritualism done, or what can it do to benefit humanity? Look at the vast army of mediums taught and educated, many of them from illiterate and unknown individuals, to first class thinkers, speakers, and writers, and are moving the world as it never was moved before, in the line of reform. Again behold the liberalizing tendencies everywhere: moving the masses to unwonted energy, and freedom of thought, and action. Even orthodox agencies are liberalizing, and in all the churches the shadows on the wall plainly indicate change, reform. Some there be, who blindly cling to sectarian narrowness, as if their soul's life depended on the salvation of creed and tenet, but their will grows weak while they strive, and their fossilized shackles crumble and fall off, with the vain attempt to preserve them. Then they proudly turn saying, look! what we orthodox have done. Great is christianity and mighty are her works. Gloriously has the church worked her mission, and we say amen.

But spiritualism moves broader and deeper than ever the church has dared to do, showing her mission to be of a more potent character. In fact "never surrender" has been her motto from the first. Even the tiny raps held their ground, till mind was awakened, and phases more adequate made manifest; till now we have hosts of spiritual giants who fear not to face Hell and the Devil, together with all the orthodox bugaboos which have hitherto enslaved them, holding them fast from good works. Spiritualism, like the march of free thought moves everything. Old opinions, conservative preferences not adapted to the needs and demands of the present, must yield to this new-born light. No need for argument. Life has spoken it. The condition of the human world demand reform, and reform must be. No matter whether the advocates of old theories see these things as we do, or believe them at all, the heaven of spiritualism will work, and mind shall develop thought, till the Archimedeian lever is brought to bear, and old things shall pass away, and all become new. Harmonial philosophies are at work to-day that shall revise the world and the hidden things, yea, the deep things of God are every day being made manifest. Look to your laurels, ye prismatic lights of the olden time, lest spiritualism overwhelm you, unawares, and you be brought beyond the reach of old times theology.

And now Brother Jones allow me a word congratulatory, on the improved, aye, beautiful appearance of our RELIGIO-PHILOSOPHICAL JOURNAL. Surely it is, it must be a progressive sheet, of which we may all be proud. O! let it move on in its good work of reform, scattering the light to ever increasing thousands, until it stands firmly based on its own truly won merits. Meanwhile, let its friends and patrons see to it that a hearty co-operation of effort be cheerfully given.

MRS. S. Z. CROWLEY.

Durand, Winnebago Co., Ill. Oct. 14, 1868

SPEAKERS' REGISTER.

PUBLISHED QUARTERLY EVERY WEEK.

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Religio-Philosophical Journal

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Jones. All business letters to John C. Bundy,
Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

DOES GOD ORDER ALL THINGS?

This is a wide field for thought and argument, extending so far back that "the memory of man runneth not so far back," and extending into the future, yet, no one can tell how far.

We had thought that we had sufficiently explained ourselves upon this point, however, to let the matter rest for the time being. But as there are those whose minds are not at rest on this topic, we cordially open our columns for further investigation. One of those parties is Mr. Jas. C. Marshall of Twin Springs, Lynn Co. Kansas; who writes as follows:

"Does he order the actions of men he does not love? Does he love licentiousness, and incontinency in the marriage relation? Does he love vice, ignorance, oppression,—theft, treachery, or in short, any kind of wrong? Or is there no such thing as wrong?"

Is war as good as peace? Pollution as pure as innocence? Are virtue and vice convertible terms? If man is in no sense a free agent, he is in no sense responsible—one man is as pure as another; Brick Pomeroy, and S. S. Jones, are saints alike! I would not infer this from reading their papers.

If I must go to sea without compass or rudder, I will have no God. I will have only laws of nature—they shall be a standard of right and wrong. The nearer a man lives up to the laws of his nature, physically mentally morally, and spiritually, the nearer right he shall be considered and vice versa.

It seems to me no sane man can believe that God orders one-half of mankind, and a large half at that, to do all kinds of meanness, and then orders the other half to go to a deal of pains to counteract the baneful influence of that meanness. I certainly do not understand what Optimist is trying to teach.

Let truth prevail. If I am blind I hope to have the scales taken from my eyes."

This query is but a repetition in the main, of what other querists have advanced, and consequently our reply must partake, in a great measure, of what we have previously written upon this subject. But as this is no apology, where the truth is at stake we pass it by. In the first place our friend asks, "Does God order the actions of men he does not love?"

We will answer him in the negative, for we can conceive of nothing but who and what are the bountiful sharers of his love. Hence, we concede that if there is abeing whom he does not love, he does not order that being's actions. And this query and reply covers the whole ground. Again, he asks "Does He, in short, love any kind of wrong, or is there no such thing as wrong?"

We answer yes; He loves all these as he does the muck and manure heap, which, spread upon the earth, fertilizes the soil into which the precious seed alone will germinate and produce food for the sustenance of human and animal life. Of course there are many things relatively wrong, but "it is right that they are wrong," that changes and other conditions, results &c. may grow out of them. It is always wrong that men put corn and potatoes in the ground here and there to rot, when thousands of hungry children are crying for a morsel to eat; yet "it is right that it is wrong," in order that other crops of the same cereals and vegetables may be produced. Even old Paul was this wise and said "Thou fool that which thou sowest quickeneth not except it die." And hence that God "hath permitted evil that good might much more abound."

True, most mortals generally prefer peace to war; but what would we know of peace if there was no war, of day if there were no night, of health if we never know of or experience sickness. If our friend will take this philosophical view of the subject he will see that wrong is right as serving, if for no other purpose, to show the contrast, without which this world—this life, would be a desert of monotony. No right is so absolutely so but that it is somewhat wrong; and no wrong is fully divested of all right. There are no angels on this sphere, and nothing totally depraved.

Our friend can not think that God orders many things, which he enumerates. Thousands have been in the same predicament in all ages in the past; but they have found it convenient to believe in a bad God or devil, on whose devoted head they have heaped the blame of all these evils, our friend speaks of. But we hope he is not one of these. But in progressing from that phase of mythology many cast the devil aside, charge the cause of evil directly upon man; whom they claim, in obedience to ancient teachings is a free agent. Such have taken one step towards the clear atmosphere of truth; where they will realize that "in God we live move and have our being; that He creates good, and He creates evil."

Optimist is trying to teach, in common with Jesus, and thousands of other mediums, that there is a God, a spirit of Power, Wisdom and Love, who is in all, over all, above all, under all, creating and guiding all—that there is no other God or Gods but this, and that therefore "all things are ordered for the best," which opinion to those who can fully accept it, as Jesus did, as our enlightened spirit friends do, it brings that inward peace and rest known as the

"Kingdom of Heaven;" for which let all seek that they may know, and not merely believe, that they are the children of the Father and Mother—that they are in God and God in them, as Jesus did and said of himself.

Mc QUEEN EXPOSING SPIRITUALISM.

We had not heard of the operations of this gentleman for some considerable length of time until last September, when he turned up in Berlin Heights, Ohio; where he flaunted a flaming poster bearing the following inscription:

"World on fire! By signs and lying wonders! Five Million of Spiritists, in the United States! And thirty three thousand 'mediums'! At war against Christianity!"

"By their fruits ye shall know them!" Modern Spiritism (arraigned) for trial! And everybody interested! Learned and unlearned, rich and poor, white and black, of all nations!"

Do the Spirits of our dear departed, loved ones return to us to communicate, in so-called Spiritual Circles—Spiritualists take the affirmative! What say you? Yes! Or no! Shall one who has been behind the curtain, (five years) answer! 'Pro bono publico'. A lecture exposing the most cruel delusion of this, or any Age, will take place in the Berlin Heights Baptist Church, on Tuesday evening Sept. 22d 1868. By Prof. Mc Queen eight years among the Spiritists, and was claimed by them (the Spiritists) to have been one of the very best mediums in the world! Which the Prof. has the documents with him to show.

Dark Circles exposed in full light! Will be exposed, trance speaking, speaking in an unknown tongue. The art of healing by the laying on of hands; will give the name of departed friends—and reveal the secret. The secret of reading sealed letters, rapings, table tipping, loud concussion, spirit hands how produced, how the mysterious bells are chimed, how mediums are carried above the heads of circles in dark rooms, and the wonderful feat of shortening one leg several inches shorter than the other under an influence, and many other things revealed.

P. S. No person will be allowed to remain in the house, if disorderly. Doors open at seven o'clock. Admission, twenty-five cents."

Upon the bottom of this poster was written in pencil, stating that the first lecture would be free.

The church members, chucked with delight at the prospect of another expose of Spiritualism and turned out considerably, to hear and witness the Prof.'s expose, but felt themselves pretty well sold in the end—coming away none the wiser for the assumed expose.

With McQueen we have no personal acquaintance and cannot therefore speak from personal knowledge as to his mediumship. Yet we have no doubt but that he is, as is claimed for him, an excellent medium. We believe that Brother Davis asserted a truth when he said that "a medium is not necessarily an honest person." And in the case of this Prof., mountebank as he may be, the Spirits direct, or at least permit him to assume to expose Spiritualism, in order to produce agitation—the sure forerunner of investigation. We are aware that many Spiritualists who do not believe with Spirits, that "all is for the best," do not believe this. And we have no desire to coerce or influence any one to believe or act contrary to their well defined ideas and notions of right and wrong; believing in, and demanding the widest range of freedom of thought for ourselves, we cordially grant it to others; their, as our, *inalienable* right.

But whether sincere or not, we do most verily believe that such mediums, as Leland, Fay and McQueen, are doing as great an amount of good as thousands who openly and boldly advocate the cause of Spiritualism. In fact we consider such characters absolutely necessary in the present state and order of things, to bring agitation and confusion, that Society may thereby become purified and made better.

CASTE IN SOCIETY.

Some individuals do not think at all upon the great subjects of equal rights, equal government and the wrongs of humanity.

Others who are comfortably housed and fed, with a pocket full of greenbacks, are very much prejudiced against any innovations upon established usages, and customs, and regard the conventional rules of society as not to be interfered with, under penalty of the contempt of those who assume to be the *best society*.

But this last expression is exceedingly independent, for very few well dressed persons are willing to admit that there is any better society than their own.

We must, however be more explicit, and for the purpose of our essay, remark that the best society is always founded on capital; and however ancient and honorable may be the family, it must have wealthy connections; living and tangible, and be upon visiting terms—else fame sinks into obscurity—and "there is none so poor as to do it reverence."

How little of the spiritual, and how much of the animal, do we find in society. Even the shepherds of the flock—the reverend clergy, delight in fine clothes, fine houses, good living and periodical visits to foreign parts, for the benefit of the heathen—while thousands of men, women and children, are suffering for the necessities of life, at their houses.

Make your sons preachers, oh, ye suffering poor, if they have no business qualifications, and they will never want.

Let them "wear the livery of heaven to serve the devil," and their success is sure—in this world—but a sad reverse awaits them in the world to come, where their nakedness will be exposed—and the law of compensation will be enforced—and they will cry aloud for that peace which they failed to preach while in the form.

INDUCEMENTS.

Old subscribers who are in arrears, are offered the following inducement to deal justly with us, and help themselves at the same time.

All such who pay up arrearsages, to the first of January 1869, and renew their subscriptions for that year, will receive the JOURNAL, from January 1st 1869 to January 1st 1870 for \$2. 50.

We really hope, no one owing us will, for a single day after reading this notice, fail to make the necessary remittance to comply with the above terms.

The new Canadian Militia act is unpopular.

DR. P. B. RANDOLPH.

We received a flying visit from the famous Rosicrucian last Monday and, considering the vast amount of intellectual work he does, found him looking remarkably well, albeit he comes West to seek relief from too much confined toil, realizing that "all work and no play, makes Jack a dull boy."

On Sunday afternoon the audience in Music Hall, learning who was in the house, insisted upon hearing the Dr. speak, and he complied, as he did also again in the evening, and we need not say that the people were not only thrilled, but perfectly astonished and spell-bound by his strange, weird, and wonderful eloquence.

There are but few living men, through whom the mighty dead can sweep the strings of the human heart with as much ease and power, as they can through this remarkable medium.

Our friends in the West, who want to have our glorious faith upheld by a master hand, should at once secure the opportunity of engaging P. B. Randolph.

His address for the present, is Berlin, Wisconsin.

Dr. R. ranks as one of the first and best clairvoyants in the land, and wherever he may go, will exercise his gifts, medically, as well as on the platform. His great specialty is the cure of nervous diseases in male and female of all ages, and all cases, in the treatment of which, his success has been, and is, most extraordinary.

We predict for Dr. R. the most flattering success in the great West, both as speaker and physician, and congratulate all those who may be so fortunate as to secure his services, and a treat and feast of good things, not to be had every day of the year.

THE HALLS FOR SPIRITUALIST MEETINGS.

Each Sabbath there are two lectures in both Library and Music Halls; besides the Children's Progressive Lyceum, which convenes each Sabbath at 12, M. in Library Hall, and a conference in Music Hall immediate after the morning lecture.

These gatherings are well attended, and especially the evening and morning lectures.

As we have announced Dr. H. P. Fairfield has been speaking for the Society at Library Hall, during the present month—delivering two lectures each day, and Moses Hull the same at Music Hall, where congregations have on some occasions numbered as high as twelve hundred.

A noticeable fact is that a very large percentage of the auditors are not confirmed Spiritualists—simply persons who have had sufficient interest aroused to bring about a desire for investigation—to hear and learn the truths—philosophical or religious. Many of the oldest Spiritualists are not regular attendants, but their places are filled by the class of hearers of whom we have spoken.

—This is an earnest of the evidence of the spread and diffusion—though silently it may be, of the great fundamental facts of Spiritualism throughout the length and breadth of Society.—Only a few short years ago, scarce a score of hearers could be prevailed to listen to a discourse upon Spiritualism, except believers, who were then few. Therefore it is gratifying to progressive Spiritualists to now witness large halls crowded with eager and attentive listeners. So the world, spiritually, does move.

UNWORTHY OF THE AGE.

We could scarce believe that there could be such merciless souls in this advanced age, as appears from the revelations published by the *Newark Daily Advertiser*, there are in the State's Prison of that state.

It appears that Governor Ward recently paid a visit to that institution, and found six prisoners of both sexes, under punishment for breaking the rules. They were confined in dungeons night and day, with their wrists bound together and fastened close to the floor, thus compelling a painful position of the body. Some had been under this discipline for six days, and the officers confessed that in a former instance, this horrible punishment had been continued for over two weeks. The offences which brought this terrible retribution were, indecent conversation, swearing, and attempt to escape. The governor ordered the immediate release of the prisoners from their torture, and gave strict orders that nothing of the kind should occur again during his gubernatorial administration, requiring the new keeper before his appointment, to sign a paper solemnly promising to prevent all such inhuman treatment of prisoners. It is understood that similar cruelties have been perpetrated in the Jersey State Prison for years.

HOW THE ACCOUNT STANDS.

It became necessary when we enlarged the JOURNAL, to go over the Mail List, and correct the dates showing the time each subscriber's term of subscription would expire.

Those who are yet in arrears, is shown weekly as usual on the margin of their papers.

All are requested to look carefully and see if we have their credits properly entered; and if any one finds an error, he or she, will oblige by advising us immediately, so that we may correct such errors at once.

To those who are in arrears, we beg leave to call their attention to the liberal offer we have made, in another column of this paper. We appeal to you, earnestly, to deal justly by us. We are sending you weekly an excellent paper—justice requires that you should pay for it.

PREMIUMS.

We are offering the very best premiums of any paper published. There is not an active man or woman, boy or girl, that cannot earn a first class sewing machine in three weeks by canvassing for our JOURNAL. See prospectus on eighth page.

A London literary journal hopes Mr. Longfellow's European tour will prompt him to produce an eloquent and enduring poem.

Literary Notices.

The Practical of Spiritualism. Biographical Sketch of Abraham James. By J. M. Peebles. The above, is the title of a pamphlet of seventy-two pages giving sketches of the life of Abraham James, his success in discovering oil wells and extracts from newspapers upon that subject.

Mr. James has of late been very successful in his profession as a medium. We wish we could say the same for the worldly prosperity of other mediums. While one may succeed in acquiring a competency, hundreds absolutely suffer for the necessities of life.

Mr. James is a remarkable medium for numerous phases of spirit power. We are indebted to him for the beautiful design of the heading to the RELIGIO-PHILOSOPHICAL JOURNAL, while in a trance state.

The Atlantic Monthly, devoted to Literature, Science, Art and Politics, for December, is upon our table, and as usual, replete with deeply interesting matter.

The following is the the table of contents:

Our Painter, Autumn, Caleb's Lark, The Face in the Glass, Hooker's Co-operative Housekeeping, a Watch in the Night, a day at a Consulate: A Gothic Capital: Our Paris letter; The First and the Last: Reviews and Literary Notices: Mrs. Henshaw's, Our Branch and its tributaries; Gould's Essay on the Histrionic Genius of Januarius; Brutus Boothe; Muller's on the Stratification of Language; Dicken's Christian Carl; illustrated Alcott's Tabletes.

This number closes Volume 22, and is an earnest of a valuable volume to succeed.

This valuable magazine has a list of contributors not excelled by any other American work.

Yearly subscriptions, \$4.00. Clubs, two copies, \$7.00: five copies \$16.00: ten copies, \$30 and each additional copy, \$3.00.

For every club of twenty, an additional copy will be furnished gratis.

Address, Field, Osgood & Co. Publishers, Boston, Mass.

We are in receipt of that excellent periodical "Human Nature, a monthly Journal of Zoistic Science," for November. It is published by James Burns, London. The contents are:

Spiritualism v. Positivism: being a Letter and a Challenge to G. H. Lewes, Esquire, and Prof. Tyndall. By G. Damiani.

The Science of Man. By Chas. Bray. The Myths of antiquity—Sacred and Profane. By J. W. Jackson, Esq.

The Ideal Attained: being the Story of Two Steadfast Souls, and how they Won their Happiness and Lost it not.

Psychological Inquiries—The Double. The Mucelney Mystery; The Mesmerists challenged; Explanations of Spiritual Phenomena.

Psychological Phenomena—The Glasgow Painting Medium; Mr. Hume's Manifestations; American Phenomena; Is it a Spirit?

Reviews. Whisperings from far and near—The Worship of Mammon. Reports of Progress.

"The Spirituelle," is a neat little pamphlet of thirty-two pages, by Abby M. Laffin Ferree, of Washington D. C.

It is published by Wm. White & Co. BANNER OF LIGHT OFFICE.

This little work is devoted to giving instruction in development. It will doubtless effect much good in this particular, if well circulated, which we trust it may be. It is a work that will well repay the perusal.

Amusements.

The new theatre on Dearborn street is rapidly approaching completion, and will be thrown open to the public on or about the fifth of December. A company of about thirty people are to be engaged, and we understand it is the intention to make a first-class comedy theatre. If this intention is carried out in good faith, it will be one of the best pieces of property in the city. Robert Jones, well known in the theatrical world, and latterly connected with the Howard Athenaeum, Boston, will assume the stage management. Thomas Knoxon, of St. Louis, is already busy in the scenic department, and Wallace Humes, late of the Opera House, has charge of the mechanical department. The stage is fifty by thirty-nine feet; seating capacity of the house, 1,200; height of dome from parquette floor sixty-five feet, and seventy feet in height for stage use. There will be a parquette, dress circle, balcony and family circle, fitted up with the Booth opera chairs, which are both easy and elegant.—*Chicago Daily Paper.*

Sharply and Colton's Minstrels, at their new Hall, on the corner of Clark and Monroe streets, have been greeted every evening with crowded houses. Many have gone away for want of even standing room. The inaugural programme, which was repeated every night last week, will be replaced by other equally interesting and entertaining burlesque, and dramatic personations; for the enterprising managers, Sharply and Colton, understand the secret of success by giving variety to their performances. No better place, for those who enjoy this kind of amusement, can be found in this city, or the West, to spend an evening. Admission 50 cents; orchestra chairs, 75 cents.

Ole Bull, is to give another one of his Grand Concerts, at Library Hall, on Monday evening, November 23d 1868; which will give those a chance to hear him who failed on the preceding occasion.

"The Lancashire Lass," was a comely damsel, and proved her popularity by drawing crowded houses every night, and at the Matinee, for two consecutive weeks, at Colonel Wood's Museum; and closes her engagement on the 21st inst, to give place to another equally attractive, interesting and instructive play, Byron's powerful Drama, entitled, "Blow for Blow," received directly from the author, and produced at this establishment for the first time in America.

This is unquestionably another of Mr. Aikin's choice selections, and we predict crowded houses and a grand success.

There is, also, in active preparation the last sensation, "After Dark."

The Richings Grand, English, Opera Troupe, complete their second week's engagement at Crosby's Opera House, with the week ending November 21st. They are to remain another week, and the following is to be the repertoire for the third week: Monday, "Martha," Tuesday, "Crown Diamonds," Wednesday, "Trovatore," Thursday, "Doctor of Alcantara," Friday, benefit of Mrs. Bernard, "Rose of Castile," Saturday, (Matinee) "Daughter of the Regiment."

The great German tragedienne, Janauschek, commences a week's season of tragedy-representation in the Opera House, on Monday, November 30th. The plays in which she will appear are as follows: Monday, "Phadra;" Tuesday, "Catherine II.;" Wednesday, "Bride of Messina;" Thursday, "Elizabeth;" Friday, "Deborah;" Saturday, "Maria Stuart."

We have not yet been to McVicker's Theatre to witness Mr. Edwin Booth appear in any of his celebrated characters, but learn that his first week has been a grand success; drawing packed houses each evening. His engagement, we learn, embraces three weeks, and the following is the repertoire for the second week, commencing on Monday, November 23rd: Monday, "Richard III.;" Tuesday, "Romeo and Juliet;" Wednesday, "Hamlet;" Thursday, "Brutus;" Friday, "Richaine."

There are at 83, South Clark street, on exhibition a number of Parisian Automatic Wonders, consisting of Automanic birds that sing wonderful songs; Automatic animals, that perform on instruments; Automanic Jugglers, who accomplish astonishing feats, ect. ect. They will remain but a short time.

Personal and Local.

John M. Spear is located at No. 26 Bryanston street, Portman Square, London, W., where he is engaged in delineating character, diagnosing disease &c.

Prof. J. H. Cook wishes us to say, that he will answer calls to lecture on the True Mental and Spiritual Philosophy, and Man's Future, High Destiny, in this, and Higher Spheres through the perfection of his organism. Address; Keokuk, Iowa.

A Police officer of this city, on the morning of the 16th inst.; found the body of an unknown man floating in the Chicago river. He appeared to be a sailor, and was dressed in black clothes. It is supposed that he fell in the river while intoxicated.

A Mrs. Hurley was also killed by the cars, at the corner of Beach and Harrison streets, on the night of the 16th inst.

Brick Pomeroy says he is not afraid of libel suits, and tells Dennis O'Sullivan, of the *Irish People*, who has sued him for \$25,000 damages, to "drive ahead."

A correspondent of the *New York Times* denies that the Audubon family are in want or in Charleston. They live comfortably in New York city.

The Louisville *Journal* denies the report that George D. Prentice is poor, or that he has been discharged from the editorial staff of that paper.

General Lee gets a salary of \$3,000 a year as President of Washington College, Va. Curtis Lee, a son of the General, is a professor at the Lexington Institute, at a salary of \$1,200.

Mrs. Anne Stout, daughter of Francis Hopkinson, one of the signers of the Declaration of Independence, and sister of the well-known Judge, died a few days ago in Bordentown, N. J. at an advanced age.

Sam. Sinclair is a millionaire. He begun on the *New York Tribune* twenty-five years ago as man-of-all-work about the counting-room, and now, as publisher and principal stockholder, works quite as hard and just as modestly as ever.

Hon. E. B. Ward, of Detroit, has sent to the Hon. J. Y. Scammon, Treasurer of the Woman's Home, of Chicago, \$300, to aid in completing the noble structure now building by the Directors with the funds subscribed by generous citizens here, and elsewhere. When completed, the two will accommodate over 300 persons, with a first-class home, at a cost little, if any over \$3.00 per week. A number of the leading citizens of Chicago, who have visited this Woman's Home and become acquainted with its object, character and management, unhesitatingly commend it as one of the most deserving of all the noble and humane institutions, of the age, and as pre-eminently entitled to support as one of the noble charities, which help the needy to help themselves. The shortest visit to this establishment cannot fail to rejoice every kindly heart, and convince all of the increased health, privileges and happiness of those enjoying its enlarged comforts, and superior advantages.

"ONE evening Sydney Smith was taking tea with Mrs. Austin, the servant entered the crowded room, with a boiling teakettle in his hand. It seemed doubtful, nay, impossible he should make his way among the numerous groups,—but, on the first approach of the steaming kettle the crowd receded on all sides, Mr. Smith among the rest, though carefully watching, the progress of the lad to the table. 'I declare,' said he, addressing Mrs. Austin, 'a man who to make his way in life could do nothing better than go through the world with a teakettle in his hand.'—*Life of Rev. Sydney Smith.*

A hungry friend said at Brummell's table, after the beau had fallen in fortune, that nothing was better than cold beef. "I beg your pardon," replied Brummell, "cold beef is better than nothing."

LATEST NEWS.

The Spanish government it is said, contemplates the abolition of slavery in Cuba.

There is great excitement in New York in the stock exchange.

The annual report of the Quartermaster General has been submitted to the Secretary of War. The financial statement is very favorable. The balance of appropriation to the credit of the department, undrawn July 1st, 1867, was, in round numbers, \$19,000,000.

The filibustering spirit is at fever heat and raging in New York and New Orleans, over the prospect of liberating Cuba. A large number of recruits have left both places for the hostile island.

HAVANA, Nov. 15.

The rebels have appeared on the railroad track between Nuevitas and Puerto Principe. They captured a train of cars with a number of passengers on board. Four of the latter, were retained as prisoners, and the others allowed to proceed to their destination on hand-cars. The baggage vans were plundered of their contents and the railroad track torn up for a considerable distance.

Troops have been ordered to Texas.

Earthquakes continue all along the coast of Chili and Peru. In Copaiapo, severe shocks were experienced, doing considerable damage to property, but no lives were lost. A very heavy one occurred on the 13th of October, lasting nearly three minutes. Another lasted four minutes.

It is thought bloody civil war in Chili is imminent, growing out of the support of Errazuriz for the Presidency.

A violent shock of earthquake occurred on Friday the 13th inst. at Buaharest, Turkey.

The Liberals of Spain are reported to be gaining strength.

The Czar of Russia, has issued a ukase, in virtue of which, nine tenths of the drinking saloons now existing in the Russian Empire are to be suppressed.

Vesuvius has again become agitated, and a new cone has been formed, from which streams of lava have been ejected.

The Rail Road from Kansas City to Fort Scott, is being pushed rapidly.

A despatch from India announces the death of Choo-Pha-Mong-Kout, King of Siam.

PEN AND SCISSORS.

The street lamp lighters of Pittsfield, W. Mass., are two smart boys, the one seven and the other nine years old.

The manufacture of the telegraph cable to connect France with this country has been commenced.

The arrival of two London shoeblacks in Toronto is announced in the leading journal of that city as an evidence that emigration is on the increase.

Mysterious red crosses marked on certain door posts in Augusta, Me., greatly agitated the gossips and lovers. Their romantic fears subsided on learning that an old pedlar had thus marked the houses to indicate those he had visited.

A two-year old girl, named Lavinia Lufkins, (Dutch of course), fell from the third-story window of a house in New York, on Friday last, alighting on her head, yet she was not seriously injured.

TAKING IT COOLLY.—“Sir, you are a fool!” “Do you call me a fool, Sir?” “Yes, Sir!” “You do, Sir?” “Yes, Sir! I would call any man a fool who behaves as you do.” “Oh! you would call any man a fool. Then I cannot consider it personal. I wish you good morning, Sir.”

THE JOURNALISTS of Prague, who were convicted recently of publishing attacks on the Austrian Government, have been condemned to solitary imprisonment with “fasting.” It is suggested that when the unfortunate writers have been nearly starved to death they will feel more kindly towards the paternal Government of Austria.

THE FIRES in the forests of Oregon, on the banks of the Columbia river, between the Cowitz and the Willamette rivers, are stated to cover an area of 200 square miles. Navigation on the Columbia river is almost impossible, and as the woods come close up to the towns, it is supposed that the region where the fire is raging will be thoroughly devastated. Reports have been received that the coast range of hills in California are also on fire; but it is conjectured that the informants may have been deceived by the smoke from Oregon rolling over the peaks at the north of Marion county.

The Philadelphia Safe Deposit Company has just set up the largest safe in the world. It is 27 feet long, 21 broad, 8 feet high, lined with the new metal mirror iron which is five times harder than tempered steel, cutting glass like a diamond.

Why is a kiss like gathering cabbages? Because it brings the heads together.

Why is a prose preacher like the middle of a wheel? Because the fellows around him are tired.

Male dressmakers are the most fashionable just now in New York. Female tailors have not yet achieved so high a position.

The French have nationalized the English word “shocking” only they write and pronounce it Choquin.

The finances of Hungary are reported to be in a flourishing condition. At the end of the present year a surplus of \$5,000,000 will remain in the treasury. This is an unusual circumstance, the expenditures having exceeded the receipts for each of the last eighteen years. In one instance, the deficit amounted to \$4,500,000. The cause of the present prosperity is attributed to the fine harvest and vine crops.

At a revival not long since, an old lady prayed fervently for “the young lambs of the flock.” A lady in black, not to be outdone by her sisters responded, and blandly asked who was to pray for “the old ewes?” This set the congregation in a roar.

A distinguished actress was lately introduced to a lawyer in New Orleans who was not at all backward in sounding his own praise. “He is a very smart man,” an acquaintance remarked soon afterward. “I know it,” she replied; “he told me so himself.”

“Our thoughts are boundless, though our frames are frail; Our souls immortal, though our limbs decay.”

A gentleman, who had by a fall broken one of his ribs, was mentioning the circumstance, and describing the pain he felt. A surgeon who was present, asked him if the injury he sustained was near the vertebrae? “No, sir,” he replied, “it was within a few yards of the courthouse.”

An Irish judge had a habit of begging pardon on every occasion. At the close of the assize, as he was about to leave the bench, the officer of the court reminded him that he had not passed sentence of death on one of the criminals, as he had intended. “Dear me!” said his lordship. “I really beg his pardon—bring him in.”

The greatest man is he who troubles himself least about the verdict that may be passed upon him by his contemporaries or posterity, but who finds in doing good, honest work, to the best of his ability under existing conditions, “its own exceeding great reward.”

LIFE'S UNFOLDINGS.

OR THE

WONDERS OF THE UNIVERSE

REVEALED TO MAN.

Is the title of a new work fresh from press.

By the Guardian Spirit of David Corless.

S. S. JONES,

Publisher.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION PRINTERS.

The Medium, in his address to the public says: The Medium (David Corless, of Huntley's Grove, McHenry Co., Ill.) through whom this work was given, has been a careful observer of the phenomena of “Modern Spiritualism” for over twenty years and during that time he has been the humble Medium through which hundreds of philosophical and scientific lectures have been given to attentive listeners. Of himself, he can only say he is an uneducated farmer, far advanced in years. He asks for this pamphlet a careful and attentive perusal.

The introduction entitled “The Unfolding” treats of man as the grand objective ultimate of Life's Unfoldings:

In all the conditions of Life's unfoldings there is a principle which rules all things for one eternal ultimate good. All orders are in the unfolding of elements of mind. All mind is the element of Life to such an extent as that it can comprehend the life of all things. It will be perceived that Man is a mystery in all his organism. He is organized from the refined elements of all Life, and the laws of his being to such an extent that he is the grand ultimate of all Life's unfoldings.

He also stands at the pinnacle of all organized Life in the native purity of all things.

The next sub-head treats of “gravitation, organization &c., the author says:

We now come to the unfolding of Life; and would have it understood that Man is the greatest manifestation of all Life's unfoldings. All the rest are of minor importance when taken in comparison with the unfolding of Man's organization, and all things pertaining thereto.

On page twenty-four the author treats of “the way mediums paint likenesses, in the true order of the development of the arts and sciences.

In part second, under the general head of mysteries Revealed, the author treats of “How Mankind Manifest their presence through Physical Bodies of Mediums. How the writing is done. How we influence a Mediums to speak. The fullness of all kinds of language investigated. The ring feat and the carrying of Musical Instruments around the room explained.”

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Quarterly Meeting.

The Second Quarterly Meeting of the Indiana State Spiritual Association, will convene at Terre Haute, Saturday and Sunday, December 21st and 22nd. All friends of our Cause are earnestly invited to attend, as important business will claim the attention of the Association.

Per order of Executive Board.

Illinois Missionary Bureau.

HARVEY A. JONES, President; Mrs. H. F. M. Brown, Vice President; Mrs. JULIA N. MARSH, Secretary; Dr. S. J. AVERY, Treasurer.

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All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month.

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SPECIAL NOTICES.

To the Editors of the Progressive Journal.

I the undersigned being a great sufferer, in mind and body, and having no confidence at all that I should ever be well again; when I was told by a friend of mine, that they were entirely restored to perfect health by the aid of Dr. William Clark's Spirit Magnetized Medicines. I will not hesitate in giving my statement to the above fact, since I have tried his remedies and they have proved a perfect restorative. And many others, could and can answer in the affirmative to the above.

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Mrs. J. WESTON.

New York City, Oct. 29 1868.

ADVERTISEMENTS.

NOTICE TO ADVERTISERS.

Persons sending advertisements to this paper, soliciting public patronage as mediums, who are not already well known, are requested to enclose unquestionable references as to their genuine mediumistic powers. The advertising fee must accompany the order to ensure its insertion. See terms on 4th page.

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Frank's Journal—No. 24.

SPIRIT TELEGRAMS.

Encouraged by this, I sent another letter through the same medium.

Baltimore, October 9th., 1868.

My dear S—, P—.

More than fifty-four years have passed into the gulf of time since first we met. How varied have been our several paths through life. You have gently glided down its stream, with scarce a ripple to mark its onward course; with hardly an incident to cause a tear. While I have encountered many a storm; enjoyed but little sunshine—had few joys—suppressed many sorrows.

During the last ten years of your sojourn here, a cloud arose which chilled the sympathy that had so long enlivened our social intercourse. Religion, that sundering wedge that has risen so many ties, marred, too, our happiness. You were enthralled by the church—its bowed to its authority, and received all its creeds and dogmas with not a questioning thought; while I had burst the fetters which so long had bound me, and basked in light from the New Dispensation. We could harmonize no more; you regarded me as an infidel, and all sympathy was gone.

But what think you now dear Sally? A twelvemonth in the Summer Land must have wrought a great change in your religious views. The teachings of your angel friends have dispelled those errors which early education had instilled. And no longer do you regard me as a lost infidel. One short hour in spirit-life sufficed to place my dear sister, Maria, right on all these points.

Now, I wish you to write me a long letter—give me all the incidents attending your entrance into the spirit home. Who was it that first met you; who became your spirit-guide and instructor, and what think you, now, of Spiritualism?

I am at an advanced age, in good health, enjoying as much happiness as falls to our lot on earth. Calmly awaiting the change that must soon come, and joyfully anticipating the summons to join my loved ones above. Your brother-in-law.

FRANK.

This letter was enclosed in an envelope, without any subscription, and with private marks known only to myself, and to silence all skeptics an eyelet was riveted through it which no art could remove without detection. It came back in a few days with the following, which all must admit to be a perfect reply.

My dear brother, FRANK:

It gives me great pleasure to visit my dear friends on earth, but it is so strange to me that I can hardly realize it. I have not communicated before, and this, my first attempt, makes me very anxious to succeed.

How little I thought, when about to take my departure, that I should find everything so different from what I had learned on earth; and yet how much more beautiful do I find my home of rest, and how quickly did I see my error in thinking you an infidel, last to all that is good; but you do not censure me for so thinking, but rather pity those who know no better.

I love my spirit home, and do not wish to return to earth—except to enlighten the minds of the people and do them good.

Since my entrance into spirit life, I have learned a good deal; but it took me some time, for I was slow of understanding. It was hard to lay aside the creeds and bigotry I had so long cherished; but now my soul rejoices in the blessed light that has dawned upon me, nor can I give utterance to my thanksgiving.

You must allow me the privilege of coming to learn of you, for you are more progressed. Frank has taught me a great deal; strange to say, he was the first to meet me, and then with your father and mother to give me light. It seems so strange that they should be the first to welcome me; but they are more progressed than my kindred.

Frank has been my spirit guide, with the help of others, as he is also yours. Maria learns very fast. She is around you a great deal.

How I long to see my dear sister enjoy this beautiful doctrine. Oh, that you would learn now while the opportunity is yours, that you may progress onward the more when called to meet your loved ones.

Dear brother, give my love to dear sister, and all my friends on earth. Your spirit sister.

S—, P—.

For the Religio-Philosophical Journal

Communications.

JOSEPH R. PINO, MEDIUM.

SPIRITUALISM.

Is Spiritualism an out-growth of Religion, or Nature that labors, on its onward march? It is Nature.

FREEDOM.

What is Freedom? Freedom, is that which moves, and stirs on its own accord. Freedom cannot be under the control of an outside actor. If humanity will strive to get its Freedom, it has to get it individually.

GOODNESS.

Goodness is every thing; because, everything is good; bad, you cannot find; because it is Nature; and these and everything is Nature, therefore, all things are good, and not bad. The bad of a thing consists, in not understanding that law by which the so-called transgression is governed.

ADELIA TO MILO R. NEFTUS, WESTFIELD, NEW YORK.

With your permission, lady, I wish to say a few words for the benefit of my husband. I found this intercourse with my friend contrary to my preconceived ideas in regard to the future existence of the immortal soul. Finding things

as I do here, and an opportunity of letting you know my condition, I feel it my duty to do so. This is the first time that I have taken possession of an organism not my own. I can no more tell you how this is done, than I could in life tell you of the power by which we existed. Suffice it to say that, I have found a tangible existence, and feel desirous of informing you of it. I cannot tell you how to arrange things at home so that I can talk with you there. If you have sufficient faith in what I have already said, and make inquiries in regard to it, you will try and prepare things in such a way, that I can talk with you at any time. The longer I hold this medium and talk to you, the stranger it seems to me. Now, in order to convince you of my identity, I will speak in regard to your son, Harry. I am sorry that he left you—sorry that he could not feel contented at home after I was taken away, but do not blame him. Poor boy, he felt that home was not home without me. I will speak farther upon this subject when I come again. Yours, as ever, loving and true, Adelia. Please send this to Milo R. Neftus, Westfield, New York.

JAMES SCHOFIELD.

Seeing the rest of the folks take their chance, thought I might as well take mine. I will give my ideas as clearly as I can. I suppose you have no objections. I do not want to make any high-sounding remarks, or give you to understand that I am occupying any lofty position in the higher courts. I only wish to inform you of the possibility of thus manifesting myself, by speaking to the folks that I have left upon earth. I will try and make myself plain to you, madam [the reporter]. The God that was good to me while upon earth, is good to me now, and favors me with this opportunity of saying to you that I am well, and have been ever since I came here. Kate, and Michael are very well. Kate came here a short time before me, and Michael shortly after. They have the chance of talking to you, but do not feel a desire to just now. They had rather wait until my letter reaches you. You know that you never can forget Schofield. You know how I suffered when I was sick—when the doctor came in and said it was no use, he had done all that he could. Then I thought it was best to die and be done with it, as soon as possible, not because I did not want to stay with you longer, but because I wanted to get through my pain, and because it was hard for you to see me suffer so. It was a great deal worse for you than for me. I am now where it is all clear and nice. You think that I am dead, when I am not. I don't seem to know how it was brought around, but I am anything but dead. I want to say to little Jimmy that I think of him just as often as when I was with him, and hope to see him grow up into a nice smart young man—one who will stand by his country, for this is his country, though it is not the place where I was born, but it is where he was born. Be sure that I am all right while I am saying this. I would not say anything, if I thought you would feel any worse, but I know that you will not. I know that when you come to see that it is me you will feel thankful that I had the chance of saying what I have. I am very sorry that I cannot stay and talk a long time to you, but I cannot. They tell me here that this will be sent without any trouble to you. My wife's name is Mary Schofield, of Johnston, Georgia. My name is James Schofield. I hope you will have good luck.

Our Children.

"A child is born; now take the germ and make it a bud of moral beauty. Let the dew of knowledge, and the light of virtue, wake it. In richest fragrance and in purest hue; For soon the gathering hand of death will break it. From its weak stem of life, and it shall lose All power to charm; but if that lovely flower Hath swelled one pleasure, or subdued one pain, O who shall say that it has lived in vain?"

WITHOUT THE CHILDREN.

Oh, the weary, solemn silence
Of a house without the children!
Oh, the strange, oppressive stillness
Where the children come no more!
Ah, the longing of the sleepless
For the soft arms of the children,
And the longing for the faces
Peeping through the opening door—
Faces gone forevermore!

Strange it is to wake at midnight
And not hear the children breathing—
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning;
And the caresses—ah! their patter,
We will hear it never more
On our hearth-forsaken floor!

What is home without the children?
'Tis the earth without its verdure,
And the sky without the sunshine,
Life is withered to the core!
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the lambs have "gone before"
With the Shepherd evermore!

For the Religio-Philosophical Journal.

Idia Grant's Bouquet.

BY MRS. H. N. GREEN.

It was nearly school-time; the street was full of happy, laughing children, and their glad voices sounded merrily as they echoed over the hills. I was walking leisurely along, enjoying the beauties of that fine June morning, when my attention was arrested by an exclamation from one of the little girls.

"Oh! Sarah, look and see what a splendid bouquet Ella Grant has got! I suppose she is going to carry it to the teacher, most all of the girls carry her flowers."

My attention was now called to the bouquet, and to the little girl who carried it. I hardly knew which I the more admired, the child or the flowers. The bouquet was very beautiful; made up of rare exotics, interspersed with nature's sweetest wild flowers. The child was spiritually lovely, and looked more like an angel from the upper spheres, than a child of earth.

"Say, Ella," said one of the little girls, "are you going to give those flowers to our teacher?"

"No, I am not," was Ella's decided answer. "I am going to carry them to Mary Eaton."

"Mary Eaton!" exclaimed a half dozen voices; "why, she is that poor little girl who came to school a short time, and was taken sick. Her mother is very poor and takes in washing. Well, Ella, what do you think Mary will do with such a splendid bouquet as that?"

"I think she will appreciate and enjoy it a great deal more than our teacher. She has flowers every day. All the scholars think of her, but seldom think of poor Mary, who loves flowers as much, perhaps more, than those whose paths are daily strewn with them."

"Well, Ella," said one of the older girls, you are a good child, and I am glad that you have thought to do what the rest of us have failed to do. You have taught us a good lesson and I shall and profit by it."

Some of the little girls disdainfully turned away, others desired to go with Ella, and visit the sick girl. I too, joined the youthful party, and we all proceeded to the widow Eaton's humble home. Poor Mary! Consumption had fastened itself upon her, and she was hastening to the angel world. When Ella handed her the flowers, her eyes filled with tears; and the look of gratitude which the giver received from the suffering girl, more than compensated her for her labor of love.

Ella, accompanied by others, often visited Mary, fruits, and other little luxuries were often seen on the stand by her bed-side. When she passed away, the children strewed wild flowers upon her casket, placed rosebuds in her clasped hands, and kissed the curtained eye-lids which forever veiled the light from mortal views.

Now I think that all the children who read this little story, will admire Ella for her kindness to a poor, sick girl, who had but few to love her; because she was unknown, save as the washer-woman's daughter. Have you ever thought, my little friends, how much you could do to make others happy around you? A kind look, a smile of love, does not cost much, but who can tell how much joy they bring to the hearts of those who are almost starving for love. You know, dear children, how pleasant it is to have your playmates, your brothers and sisters, your dear parents, and all with whom you are acquainted, love you. You know how sweet and tender is the "good night" kiss; how beautiful the smiles that wreathes your mother's lip, and how happy you feel when God's blessed sunshine makes life and everything around you look beautiful. Well, knowing all this; try and see how much you can do for the poor, friendless children, who live in damp cellars, in dingy garrets, or who perhaps have no home at all. Ask the good Father in heaven, and his blessed angel children, to inspire you to do some good to these, his suffering neglected little ones.

Things that I Have Seen.

I have seen a farmer build a house so large, that the sheriff turned him out of doors.

I have seen a young man sell a good farm, turn merchant, and die in the insane hospital.

I have seen a farmer travel about so much, that there was nothing at home worth looking after.

I have seen a rich man's son begin, where his father left off, and end where his father began—penniless.

I have seen a young girl marry a young man of dissolute habits, and repent it as long as she lived.

I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves into disgrace.

I have seen a prudent, industrious wife retrieve the fortunes of a family, when her husband pulled at the other end of the rope.

I have seen a young man who despised the counsel of the wise and advice of the good; and his career in poverty and wretchedness.

I have seen a man spend more in folly, than would support his family in comfort and independence.

I have seen a man depart from the truth, when candor and veracity would have served him a much better purpose.

I have seen a man engage in a law-suit about a trifling affair that cost him more in the end, than would have roofed all the buildings on his farm.

For the Religio-Philosophical Journal.

Official Report of the Second Annual Meeting of the New England Lyceum Convention.

This Meeting convened in the Menionaeon, Tremont Temple, Boston, Mass., on the 28th of October, and occupied two days in its deliberations.

FIRST DAY'S PROCEEDINGS.

The Convention was called to order at 10 A. M., by the President Dr. A. H. Richardson, who, after making some appropriate, opening remarks, called for the reading of the records of the First Annual Meeting, by the Secretary, Mr. L. Dustin.

On motion of A. E. Carpenter, a Business and Nominating Committee was appointed, comprising the following persons: Mr. A. C. Carpenter, Mrs. N. J. Willis, Mrs. Albert Morton, Mr. D. N. Lord, Mrs. D. W. Bullard.

Voted, that Mrs. Currier, of Haverhill, and Mrs. N. J. Willis, act as Committee of Finance.

The remainder of the forenoon was consumed in remarks from A. E. Carpenter, Mr. E. B. Averhill, of Dover, Maine, Dr. H. B. Storer, Dr. Young, of Boston, Dr. Richardson, Mr. D. N. Lord, of Boston. Accounts were given of the rise, progress and condition of various Lyceums, which proved not only interesting but practically instructive and suggestive. Adjourned till 2 P. M.

AFTERNOON SESSION.

Dr. U. Clark, being called upon, offered some remarks in sympathy with the objects of the Lyceum.

Business Committee reported the following list of officers for the ensuing year: President, A. H. Richardson, Charlestown, Massachusetts; Vice President, E. B. Ayerhill, Dover, Maine; Mrs. R. Hatch, Concord, New Hampshire; Austin E. Simmons, Woodstock, Vermont; Mrs. E. S. Dodge, Chelsea, Massachusetts; W. Foster, Junior, Providence, Rhode Island; J. S. Dowe, Hartford, Connecticut. Corresponding Secretary, Albert Morton, Webster, Massachusetts; Recording Secretary, J. Madison Allen, East Bridgewater, Massachusetts.

Business Committee also presented the following topics as desirable to be discussed by the Convention—each speaker to be limited to twenty minutes:

Physical exercises—Gymnastic and Marching—how much time should be devoted to each. Best method of conducting group lessons; General questions—how often should they be presented and how answered; Question book.

The following persons were chosen as a committee on Resolutions: A. E. Carpenter, Mr. Morse, H. B. Storer.

Mr. Farbish, the venerable President of the Spiritualist Association of Portland, Maine, briefly addressed the Convention in some timely and interesting remarks, and closed by expressing the hope that he should live to see Spiritualism become, in the best sense, the fashionable religion—embracing in its benign folds the high and the low, the cultivated and the uncultivated, every grade and condition of society.

Mr. Isaac Ray, radiated some very earnest and practical thoughts, concerning the negligence of many Spiritualists to interest themselves in the Lyceums, and thought such could hardly be called men and women, without the love of children in their hearts.

Further remarks by Dr. Clark.

"Honest John Wetherbee" was called upon to electrify the Convention with some of his peculiar vim. He commenced by asserting that he "could talk but could not say anything." He succeeded, however, in doing both much to the satisfaction of those assembled. He gave an amusing account of his Sunday School experience—when a boy, his Superintendent sought to enlarge his organ of veneration (and thus render him more religious) by gently rapping him upon the top of his head with his silver mounted cane! He succeeded so well that he (the speaker) has a tender (i. e. soft) spot there to this day! How great the contrast between the Sunday School of that day and the Children's progressive Lyceum of today, so beautiful, expansive and every way attractive to the young mind—and to those of larger growth. And the very point of attraction is produced by the display of flags, by the gymnastic and the marching—was, in his view, of special importance. While, however, insisting upon the outward display, he considered it as still more necessary to put into the minds of the children the principles represented in the scene. "Put the banner into the children's hearts!" Alluding to the severe experiences common to mortals as the necessary result of false training, he said, "Most of us would have staid out of the world, if we could have chosen, rather than go through what we have!"

The President spoke concerning mottoes upon the rolls "Stand up for Jesus!" (motto over the rostrum when he first entered the Hall, before the opening of the Convention) was not exactly to his mind! Let us stand up for our children, rather, Jesus can get along without our aid, but the children need our best efforts, that they may be forever free from the superstitions of false theory.

During the remainder of the sessions several beautiful mottoes adorned the walls—such as, "Salvation only through Progression," "The love of God is the beginning of wisdom; and from Shakespeare, "The stroke of death is but a kindly frost, which cracks the shell and lets the kernel germinate." "What consummate fools this fear of death has made us!"

Dr. Young spoke at some length upon physical training in general, and especially upon the feeding of the body. He deprecated the use of meats, and spoke of their effect upon the mind and body, in stimulating the lower propensities and introducing into the system too rapidly decaying substances, thus generating humors and tendencies to disease. He advocated larger use of fruits. "Eat pork and grow hoggyish," is a sentiment undoubtedly containing a truth, which we all ought to feel; for what we eat becomes ourselves, in a deeper sense than we are apt to realize. Especially upon children is animal food potent for evil.

Thomas P. Beols, of Portland, made some interesting statements concerning the Lyceum in that city. To him gymnastics were the most interesting part of the Lyceum. In Portland they have but one banner march each month.

Master Ashland, of Newburyport, made some spirited remarks, in the course of which he gave as his opinion that "old theories" is unpopular already, in the angel world and will, ere long, be so here.

J. H. Crandon, Assistant Conductor of the Chelsea Lyceum, being called upon by his superior, made a very animated and earnest little speech, though protesting at the outset his unpreparedness and inexperience. Among other things, he said, "The Spiritualists of Chelsea have been false to the trust committed to them."

It is an undeniable fact that two-thirds of the so-called Spiritualists of to-day, are in fact, "orthodox." They are not Spiritualists. Two-thirds of the time and money spent by them, for religious purposes, goes to the support of the churches. He thought the Lyceums should vary their programme more, and strongly urged more originality of answers from the children. He would rather have groups of only two children who can answer questions themselves than a dozen who repeat parrot-like what is told them. He remarked that we should all feel that we are Pilgrims from the Old to the New, and quoted from Whittier:

"New occasions teach new duties,
Time makes ancient good uncouth,
We must upward! yes, and onward,
If we'd keep abreast of truth."

We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly
'Cross the dark and stormy sea."

He called upon Mr. L. Dartin, Conductor of the same Lyceum, who made some appropriate remarks, mentioning that in Chelsea they have a Lyceum Journal, which proves a very interesting feature. Speaking of the manner in which many Lyceums go through with the wing movements and other exercises, he said: "Let us exercise as if we meant to develop our physical systems, and not make a mere parade and parrot show of it."

A. E. Carpenter, spoke in his usual earnest and forcible manner, upon the necessity of physical development. He warranted experience as a teacher, when he found that physical exercise of some kind was indispensable to good progress in studies. He could recommend that gymnastics came nearly first in order in the Sunday programme. He made eloquent allusions to the beautiful displays of Nature in the forests, rivers, trees and flowers—in justification of some features of the Lyceum sometimes objected to—the language of colors, as recognized in the Lyceum—and to the Star Spangled Banner, emblem of Liberty and Progress. Let us keep that banner in our Lyceums, for it is universal in its meaning. It signifies that the whole world shall be free! He closed by making a touching allusion to the love nature of children, and said, "we need their love as much as they do ours."

Mr. Carr, of Charlestown, remarked that a group must first become social, before much good could be accomplished. After the social, the intellectual and spiritual.

Mr. Dolbear, of Cambridgeport, offered some observations.

Mrs. Fannie B. Felton, of Malden, spoke to some length, with her usual vivacity. She alluded to the law of sympathy, as powerful to begot thought, and said that children, more than adults, draw out from speakers originality, and narrated some of her early experience with Sunday Schools—when, not satisfied with the Baptist, she ran away, impelled by some power, to the Universalist.

Adjourned till 7 P. M.

EVENING SESSION.

Mr. Allen, of Salem, gave an account of the formation and progress of the Lyceum in that city. He regretted that there was not enough union of feeling among them, and remarked that "If we wish for harmony in a Lyceum, we must first create harmony within our own hearts." He recommended greater punctuality and promptitude in all the exercises of the Lyceum.

Mr. E. R. Fuller, formerly conductor of the Lyceum at Worcester, gave a history of their Lyceum, and ascribed causes for its suspension.

Mr. Carpenter, ascribed the "death" of the Worcester Lyceum to "antagonisms" between it and the Society, and strongly deprecated a division of interests in any place. He considered the Lyceum movement as of the first importance, and although a lecturer himself, would rather have Lyceums succeed and lecturers fail, than the reverse; and he called lecturers to account for their indifference to the most tangible, practical and valuable things Spiritualism has yet produced. In regard to a question book, even one without answers, he felt it to be needless, and that it would lead inevitably into formalism, creedism and stagnation. He thought the suggestion of Brother Davis, in his manual, as to the kinds of questions suitable to be introduced, simply sufficient. The leaders need to have some exercise of the mental faculties in asking questions as well as the children in answering them.

[To be continued.]

Extract from a Letter from J. Mattison Allen.

BRO. S. S. JONES.—I see by this week's JOURNAL, a letter from H. C. Wright and your reply, concerning lecturers officiating in marriage. I have long desired to be clothed with legal authority to marry, but have supposed that the certificates granted by the RELIGIO-PHILOSOPHICAL SOCIETY might not extend beyond your State; so I have refrained from making known my desire—as well also from the fact that I was personally unknown to you. But you have opened so broad a door in your reply to Bro. Wright, that I now feel it entirely proper to make a formal application through you to the SOCIETY of which you are President, for such a certificate of fellowship as will endow me with legal right to unite parties in marriage and with such other powers as belong to ministers of other denominations.

Dear Brother, allow me to congratulate you upon the fine appearance of the JOURNAL in its new dress and enlarged dimensions. I hope and trust you will derive hearty support from the thinking progressive masses of the Great West, and live to see the RELIGIO-PHILOSOPHICAL JOURNAL so firmly established that nothing can shake it from its secure pedestal. It is dispensing light and joy to hungry sorrowing souls, and is ought to be sustained, and will be, by the sympathies and purses of many thousands.

I think the cause is very thoroughly alive in the West, judging from all the indications that come within the range of my observation. It is well. Let the periodicals multiply. There cannot be too many—if their support is proportioned to their number. It is the press which enlightens and enlarges the mind, more than the rostrum. Give me a weekly or monthly hearing before the eyes of thousands of hungry and intelligent readers, and the impress of my soul is left more ineffaceably upon the great movement of the age, than can possibly be the case by any other method. I want lectures (and lecturers) to be sustained, for they are necessary—want the Lyceums especially (those seed-plants of a glorious future harvest of mental emancipation, and of mental wholeness) to be thoroughly carried forward—want a University, to supplement the Lyceum. Let us have these, and more than these; and with all aiding all, a free press, progressive expansive, inspired. We are thus a power in the

A lady asked her little girl, on returning from church, if she remembered the text, "O yes," said she. "It was this: 'The ladies' sewing society will meet at Mrs. McCracken's house on Monday evening next.

JESUS OF NAZARETH: OR, A TRUE
History of the Man called Jesus Christ, given of
Spiritual Authority, from Spirits who were Cotemporaries
Mortals with Jesus while on Earth, through the Mediumship
of
ALEXANDER SMYTH

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Office Building

1. The first group of people who are interested in the results of the study are the researchers themselves. They want to know how well the study was conducted and whether the results are reliable and valid.

Frontier Department.

BY E. V. WILSON.

Readings and Responses, at the Anniversary of the Sabbath School of the Second Presbyterian Church, in Kansas City, Missouri, May 24th, 1868.

Dear readers of the Frontier Department:—The following readings and responses were listened to in sorrow, by one who loves little children. You will find the whole reading in the 136 Psalm. The comments are ours:

Second verse. "O give thanks unto the God of gods: for his mercy endureth forever."

Will some church man tell us, through the Frontier Department, who these gods were? where they dwelt, as well as what they done. Over whom there was "The God" whose mercy endureth forever.

Sixth verse. "To him who stretched out the earth above the waters; for his mercy endureth forever."

By what method was this stretching out of the earth accomplished? Did two of these gods take hold of a large lump of plastic mud, and stretch it out by their united strength "above the waters," and is it true, little children, that this beautiful earth actually rests, or floats on, or over, a vast body of water, or is it true that the earth revolves as a globe in space, and that the water rests on the earth?

Tenth verse. "To him who smote Egypt in their first born: for his mercy endureth forever."

Was the first born, the innocent children of Egypt to blame for the acts of Pharaoh? and was there mercy exercised towards these little ones and their dear mothers? Was Jesus then in Heaven? and did he love the world as well as the time God's angels were killing the first born of Egypt, as when he spoke these words to the apostles, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," or, has there been a reformation in Heaven, and has Jesus lost his thirst for blood, "for his mercy endureth forever."

Fifteenth verse. "But overthrow Pharaoh and his host in the Red Sea: for his mercy endureth forever."

Was Pharaoh lost in the Red Sea, will some one tell us? The Bible does not say he was, but infers the opposite. Read the 14th chapter of Exodus, was God the creator of the Egyptian as well as the Jew, and was there mercy in his treatment of the people of Egypt, and did "his mercy endureth forever?" Had he forgiven the people of Egypt twenty and seven times, and again we ask the question, Was Jesus the God of the Christian the same who overthrew Pharaoh? If so, when and where did his nature change? for there is not a semblance of the character of the God of Moses, in the character of Jesus. May we ask, if a visit of thirty years to our world modified the nature of the God of Moses, to the extent manifested in Jesus? Would it not be well for God to make a third visit to the world in person, and thus reap the advantages of the age in which we live, "for his mercy endureth forever?"

Seventeenth verse. "To him who smote great Kings: for his mercy endureth forever." What think you, Sihon, King of the Amorites, and you, O Og, King of Basan, and all the rest of the thirty-one Kings, that these raiders out of Egypt destroyed? What think you and your people of his mercy that endureth forever? Readers, have you ever thought of the loss in Egypt and the numbers slain belonging to these thirty-one powerful Kingdoms that fell into the hands of Moses and his raiders? Where even women and children were put to death. Hold! I mistake, there were some of the Virgins who had not known man, saved for the pacification of the lusts—passions—of the soldiers of Moses, or of God's soldiers: "for his mercy endureth forever."

Twenty-sixth verse. "O, give thanks unto the God of Heaven: for his mercy endureth forever."

Thanks, O God, that you destroyed the Egyptians, Sihon and Og and their people, that thou didst flood the world in thy heavenly wrath, and in anger at the Jews, finally sent the Romans to destroy Jerusalem, and "his mercy endureth forever."

Such are the Teachings, Readings, and Responses in a Christian church in 1868, and thus are our children taught. Compare this Reading of the 136th Psalm, with the silver recitation of our Lyceum Manual, and judge ye between, for Progression endureth forever.

I Love Jesus, My Jesus, What Could I do Without Jesus?

Thus spoke a lady to me, yesterday. And what called out these words? A Spirit communication, and the communication from her son and daughter. I saw them and had the name of one, and the son and brother was in the act of giving his name, when I said, Mrs.—, your son and daughter are here. "Stop sir, do not say another word, please don't, I cannot bear it. I do not believe it, I am no Spiritualist, I do not want to be, nor will I ever be one. My views are fixed, unchangeably so, and I am satisfied. Nothing can alter my opinion and belief. I love Jesus, my Jesus, what could I do without Jesus?" And here the mother was lost in her adoration, for the Deified hear. "Go back children mine to your dark and silent grave, sleep on until 'the Resurrection, and the deeds of ages.' I buried you long ago, and with you I cast into the tomb my love and memory for God and I want you no more with me on earth, for my Jesus is all I ask, and all I want, so don't talk to me of the dead."

I turned in sorrow from the mother, to these little ones from the Kingdom of Heaven, and like little pets of our own dear home circles. They cried, big tears rolled down their little cheeks, and the little boy said in a sweet voice, "Sister, come away, for ma'ma don't like us any more." "No brother," said the little angel

sister, "It is not ma'ma that don't like us, for she does, only it's her think that don't like us, ma'ma does," and then there stood with them an Angel Guardian, and said, "Come dear children we will go, you must wait a little longer, and I closed my eyes and wept, for I, too, have some sweet little angels in the summer land, and O, how I like to have them come and visit me. Thanks, Heavenly Father, for the Heavenly influence of angel children.

A Dialogue Between a Christian and a Spiritualist.

CHRISTIAN. "Thou shalt not suffer such as have familiar spirits to live in the land. There, Mr. Spiritualist, you say you believe the Bible, and there is Bible law for you, what are you going to do with it?"

SPIRITUALIST. "I am going to do with it just what you do with the following law: 'Neither shalt thou wear garments of mixed material, for whosever does is an abomination in the sight of God. Now, I see you have on garments of mixed material, hence, you are an abomination, and common nuisance in the sight of God. There is Bible for you, Mr. Christian. What are you going to do with it?'"

C. "O, well, the law you have quoted, was for the Jew only, and not for us Gentiles, hence, not binding on me, or the Gentiles. Therefore the application is not good."

S. "Both of these laws were given by the same God, and to the Jews and for the purpose of separation from the Gentiles, to designate them, as a peculiar people, and, if one law is not binding on the Gentile, neither is the other, and if you have a right to make an abomination of yourself before God; I have a right to commune with familiar spirits."

C. "But evil spirits are familiar spirits and it is not right to do evil."

S. "How do you know that familiar spirits are evil, and where do you get your authority?"

C. "The law made to suppress witches and wizards, is evidence of their being evil."

S. "Yes, yes; but we are not talking about witches and wizards, but about familiar spirits, nor can you find in the Bible, one who has a familiar spirit that is called a witch, you will notice that the disjunctive conjunction, 'Or,' is used every time thus: 'Such as have familiar spirits or wizards, or necromancers, &c.' Thus far your rulings fall to the ground, and we will come back to familiars."

C. "Well, you will admit that they are forbid and that it is not lawful to commune with them."

S. "I admit that they are forbid, but that does not make it unlawful or evil for us to do what the Jew could not do under the law. For instance, the law against swine flesh among the Jews is not recognized by us, therefore because the law forbid the use of Pork to the Jew it is not obligatory to us."

C. "Would you advise the seeking unto these medium, familiar spirits, what good can come of it? Will you tell me?"

S. "My dear sir, you are dodging the main question. It is not would I advise it, but the application of the law, as well as what constitutes a familiar spirit. For instance, Saul says to the woman of Endor Divine unto use by the familiar spirit, not thy or my familiar, but some other spirit, and she done so. Who opposed? Samuel, the prophet of God; one of Judah's noblest sons, and Samuel is a familiar spirit. Moses and Elias was the familiar spirits of Jesus, and Elias, of John the Baptist, and Jesus of Nazareth became the familiar of Paul. Read the 23d Chapter of Acts; also the 9th.

Thus I might point out to you a score, or more, of familiars in the Bible, who are angels, immortal, and yet helpers of man. What do you say to this, sir Christian?"

C. "I say, sir, that you are wonderful in sophistry, and that the Devil can quote scripture. I do not believe in spiritualism, nor you cannot convince me; for spiritualism is evil, and of the Devil, and none but the spirits of wicked men ever come back to earth."

S. "I thought you did not believe in spiritualism, and here you are admitting the whole thing."

C. "You are mistaken. I do not admit your position. But I must bid you good by. The boat is near our landing; but before I go, let me tell you, my friend, to find Jesus. He is your only Saviour."

S. "When, and where, was Jesus lost. Will you tell me?"

Exit Christian, with a very long face; growling about the Devil.

And I go to my dinner—which was a good one—and while eating, may hear of Jesus.

WESTERN ASSOCIATION OF SOCIAL SCIENCE.

At the call of a number of interested parties a meeting was held, in this city, on the tenth and eleventh inst., at Crosby's Music Hall, to take into consideration the subject of Social Science.

As to the subjects and scope of this organization, we present some extracts from remarks by the Rev. F. H. Wines, of Springfield, who was requested to present the objects of the Association to the convention.

He asked: "What do we mean by social science, and how will this organization promote its development?" These were the questions to which, on behalf of the signers of the call referred to, he was to reply. In the year 1857, on the 29th of July, a little company of 43 persons, including the ladies present, met in London, at the house of Lord Brougham, formerly lord chancellor of England, to consider the best means of uniting together all those interested or engaged in social improvement; and it was determined to establish a Social Science Association for the promotion of social science, of which Lord Brougham was appointed provisionally president.

Now, what is social science? The word science signifies knowledge. But science is accurate and systematic knowledge, as opposed to vague, popular impressions. Science is general, and each science in particular, is the

result of a process of investigation and reflection carried on through many generations.

The general domain of science is susceptible of division into two empires, corresponding to what are known in metaphysics as the "Me," and the "Not me," or the subjective and the objective. Man himself constitutes the first; whatever is not man constitutes the second. In the second of these two empires, the human will, as an element, does not enter. This is the empire of natural science.

To social science belong all questions concerning man. Man regarded not as an animal but as a person possessed of an intellectual and moral, as well as a physical nature. Especially concerning man as a social being, sustaining, by a law of his existence, certain physical, intellectual, and moral relations to his fellow-men; each individual a perfect organism in himself; but each individual also a mere atom in a more extensive organism, namely, society, or the human race.

The idea of the essential unity of the human race, and of its subjection to law, upon which social science proceeds, is by no means a new thought. In the address of Paul to the philosophers of Athens, recorded in the seventeenth chapter of the book of Acts, he is reported by the sacred historian to have declared that God, who made the world, has made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times, before appointed, and the bounds of their habitations. The remarks which he makes concerning the church, in the first epistle to the Corinthians, are equally applicable, in a lower sense, to all human society:

"16. And if the ear must say, because I am not the eye, I am not of the body; is it therefore not of the body?"

"17. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?"

"18. But now hath God set the members every one of them in the body, as it hath pleased him."

"19. And if they were all one member, where were the body?"

"20. But how are they many members, yet but one body?"

"21. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

"22. Nay, much more those members of the body, which seem to be more feeble, are necessary."

"26. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

The human race is a unit, which cannot be discovered even by national boundaries. The tidal waves of human life and thought, like that which recently swept across the Pacific ocean, in whatever hemisphere they arise before they subside reach the antipodes.

The special subject of study to which we propose to devote ourselves is; Society, as it exists in the Mississippi Valley.

A permanent organization was effected.

NOTICE OF MEETINGS.

MIAMI, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock a. m. Conductor, Hudson Tuttle; Guardian, Emma Tuttle.

ATHENS, MISS.—Lyceum meets each Sabbath at 1 o'clock p. m. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall. Lyceum meets at 10 o'clock a. m., in the same hall. Dr. E. O. Dunn, conductor; Mrs. M. Rockwood, guardian.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 10½ a. m. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in hall. Sunday services 10½ a. m., 3 and 7 p. m.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ p. m. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ a. m. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian.

SOUTH BOSTON.—Spiritual Conference meeting at 10 a. m. Lecture at 2½ p. m., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ p. m. Children's Lyceum meets at 10½ a. m. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ a. m., in the Machinery and Blacksmiths' Hall, corner of City Hall and Chelsea street, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ p. m. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assemblies at 10½ a. m. Leander Dustin, Conductor; J. S. Orndon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Orndon, Cor. Sec.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 p. m. J. S. Dow, Conductor.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtis, Guardian.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society.) Sunday afternoons and evenings.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, corner of thirty-fourth street and sixth avenue, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ p. m., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special tests, manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 28th street. Lectures at 10½ o'clock a. m., and 7 p. m. Conference at 3 p. m.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland Street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 2 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 2½ p. m., in Lyceum Hall, at 10½ a. m., in McCarty's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CLEVELAND, OHIO.—The First Society of Spiritualists meet in Temperance Hall, Sunday, at 10 a. m., and 7 p. m. Lyceum meets at 2 p. m. Mr. George J. Brown, Conductor; Miss Clara J. Jones, Secretary.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m., and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

HAMMOND, N. J.—Meetings held every Sunday at 10½ a. m. at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

JERSEY CITY, N. J.—Spiritual meetings are held at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as based on a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 p. m. Conductor, H. S. Williams; Guardian, Mrs. Mary J. Lyman. Lectures at 7 p. m.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Conley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Forta Allen, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ a. m., and 7½ p. m. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 m. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stage, Vice President; Thomas Allen, Secretary; J. B. Williams, J. B. Fairchild, Librarian; Myron Colony, Conductor of Lyceum.

CITY OF O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardian of Groups.

CHICAGO, ILL.—The "First Society of Spiritualists," resume their meetings for the fall and winter, in Library Hall. J. M. Peebles, will lecture through September, Mrs. Nettie Coburn, Maynard, in October. Dr. P. Fairchild, in November. Hours of Meeting ten a. m. half-past seven p. m. Children's Progressive Lyceum meet immediately after morning service.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 6th and Adams streets. A. H. Worthen, President; H. M. Lampher, Secretary. Children's Progressive Lyceum every Sunday at 9 o'clock a. m. B. A. Richards, Conductor; Mrs. E. G. Plank, Guardian. Lecturers, Grd, 4th 11th and 18th, J. M. Peebles; Nov., Mrs. J. Wilcoxson.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

SYCAMORE, ILL.—The Children's Progressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. m. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

BUNKER, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ a. m. at Lafayette Hall. H. H. Grandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

OSKOSH, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs. Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolcott, A. Sillitoe, E. Stockwell, V. Stockwell, E. Hulbert and H. B. Hulbert, Collectors.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1863. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. J. Gardner, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; C. M. Huddleston, Collector.

MAZO MANE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Smith, Conductor; Mrs. Jane Seaver, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Seaver, Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 a. m. and 2 p. m., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 2 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 2½ p. m., in Lyceum Hall, at 10½ a. m., in McCarty's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuddy, regular speaker. E. F. Woodward, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Scitler's Hall, Sunday and Thursday evenings. W. W. Parcells President. Speakers engaged, Mr. Sarah A. Byrnes, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 p. m. Mrs. E. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

PLYMOUTH, MASS.—Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a. m. Speakers engaged—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 9; I. P. Green, March 1 and 8.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged—Mrs. C. F. Taber during January.

QUINCY, MASS.—Meetings at 2½ and 7 o'clock p. m. Progressive Lyceum meets at 1½ p. m.

FOXBORO, MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 a. m.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon and evening at 7½ o'clock. Progressive Lyceum at 10½ a. m.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

DOVER AND FOXBORO, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. and 7 p. m. A. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 3½ p. m.

TRIO, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonia Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook, Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Frank White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Williams. June, A. M. and 7:30 p. m. Children's Progressive Lyceum Geo. B. Davis, conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12:30 p. m. Conference Free Platform every Tuesday evening at